

SCRAP BOOK



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From Howard F. Landon

Dec. 23, 1940

THERE WILL ALWAYS BE A SALISBURY

On this Happy Day this is a Pleasant Thought

in ANY Language

- THERE WAS ONCE A VIENNA
- THERE WAS ONCE A PRAGUE
- THERE WAS ONCE A WARSAW
- THERE WAS ONCE AN OSLO
- THERE WAS ONCE A COPENHAGEN
- THERE WAS ONCE THE HAGUE
- THERE WAS ONCE AN ANTWERP
- THERE WAS ONCE A PARIS
- THERE WAS ONCE A BUDAPEST
- THERE WAS ONCE A SOFIA
- THERE WAS ONCE A BUCHAREST
- THERE WAS ONCE A BELGRADE
- THERE WAS ONCE AN ATHENS
- THERE WAS ONCE A NANKING

THERE WILL ALWAYS BE A SALISBURY

ON THIS HAPPY DAY WE ARE CELEBRATING THE UNINTERRUPTED LIFE OF A TOWN WHICH HAS LED A FREE AND INDEPENDENT EXISTENCE FOR TWO HUNDRED YEARS

LET'S KEEP SALISBURY OFF THE "THERE WAS ONCE" LIST!

FIGHT FOR FREEDOM, INC.

P. O. LAKEVILLE, CONNECTICUT

SIRS:

I enroll as a member of the committee and contribute 25c, 50c, \$1.00 or more to its expenses.

(Mrs. Philip W. Warner, Treas.)

NAME

ADDRESS

On account of the time limit it was impossible to reach all of our membership.

- Dr. & Mrs. John Calvin Goddard
- Mr. & Mrs. Philip W. Warner
- Henry Warner
- Dr. William Allan Neilson
- George Barton
- Mr. & Mrs. Maurice Firuski
- Mrs. Herbert Scoville
- Mrs. Robert Scoville
- Mr. & Mrs. I. Kent Fulton
- Professor Arnold Whitridge
- Miss Mary V. Warner
- Mrs. Jeanette W. Smithers
- Dr. & Mrs. Henry Sloane Coffin
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- Mr. & Mrs. Frank O'Neill
- Mrs. J. G. Basinger

- Miss Anne Lloyd Basinger
- The Rev. John P. Fellows
- Sidney O. Cowles
- Mrs. Charles Paddock
- Mrs. Loudon Charlton
- Mrs. Henry Chiera
- Mrs. Frank Luria
- Oliver Athoe
- P. W. Decker
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- George Miner
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- Jacob Fitting

- Mrs. Howard Aller
- Mrs. Donald J. Warner
- Mr. & Mrs. William B. Rand
- Harry Smith
- Mr. & Mrs. Harold F. Meyers
- Samuel LeRoy Bushnell
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FUND FOR SALISBURY, ENGLAND, STILL OPEN
 (Continued from page 1.)
 of showing regard and affection for a harassed people.
 Among those who have recently contributed are:
 Mr. and Mrs. George Miner, Mrs. Edna Spurr Hall, Mrs. J. M. Bell, Mr. and Mrs. W. Hemmerly, Miss Jean Hemmerly, Mr. F. H. Daknattel, Mrs. J. R. Harrison, Miss Harriette Harrison, Helen Lester, Arthur J. Peacock, Dr. and Mrs. Herrick, Mr. and Mrs. W. Robinson.
 Mrs. Ieuan Harris, Miss Marjorie Schoudel, Miss Mary Warner, Camp Everett, Inc., Frances W. Williams, Mrs. Madeline B. Wildes, Frances E. Coffing, Mr. and Mrs. George Selleck, Mr. and Mrs. Howard Aller, Mr. and Mrs. Ralph Twitchell, Miss Emily Fowler, Mr. and Mrs. H. L. Reed, Mrs. Esther Van Ransler, Mr. George Mitchell & family, Miss Avalena Hortie, Dr. and Mrs. Wm. Neilson, Dorothy Wilson, Mrs. Wm. Willcocks, In Memoriam: Mrs. Addison I. Cowles, Mr. and Mrs. Freeman Dempsey, Percy Warner, Mrs. Alexander Hadden.
 Harry E. Jones, Mr. and Mrs. J. K. Bodel, Mr. and Mrs. John C. Bohlmann, Jr., Master Robert Bohlmann, Mr. and Mrs. George A. Iffla, Nellie F. Estes, Mr. and Mrs. Leverett Bradley, Mrs. Florence Lukes, Mr. Walter H. Buell, Mr. and Mrs. Jack Priestman, Mrs. Charles Wanger, Mr. and Mrs. William Barnett, and The Lakeville Journal.

Church News

ST. JOHN'S CHURCH
 Rev. Henry J. Chiera, Rector
 8:00 A. M. Holy Communion
 —10:30 Bicentennial Service and Historical Address by George Millmine.
 Wednesday—2:00 P. M. Woman's Auxiliary.
 Friday—7:30 P. M. Choir Rehearsal.

CHRIST CHURCH, SHARON
 Rev. Francis J. M. Cotter, Rector
 Sunday
 —8:00 A. M. Holy Communion.
 10:00 A. M. Sunday School.
 —11:00 A. M. Morning Prayer and Sermon.
 Monday—8:00 P. M., Y. P. F. Meeting.

METHODIST CHURCH (Sharon)
 Rev. Joseph Wesley Mathews, Pastor.
 Thursday — 8:00 P. M. Senior Young People's Meeting.
 Friday—6:30 P. M. Crusader Young People's Meeting.
 —8:00 P. M. Choir rehearsal in the church.
 Sunday — 10:00 A. M. Church School.
 —11:00 A. M. Holy Communion and Worship.
 —7:45 P. M. Evening Service.
 Wednesday—2:30 Women's Society for Christian Service.

TRINITY CHURCH (Lime Rock)
 Rev. Henry J. Chiera, Minister
 10:30 A. M. Morning Prayer and Sermon by John Mulligan.
 —10:30 A. M. Church School.
 Thursday, 7 P. M., Choir Rehearsal.

NORTH EAST BAPTIST CHURCH (Millerton, N. Y.)
 Alfred P. Conant, Th.M., Pastor
 Sunday, August 24
 9:45 A. M. Bible School.
 11:00 A. M. Message by Rev. Walter Meyer from Hackensack, N. J.
 3:00 P. M. Boston Corners Bible Class.
 7:30 P. M. Message by Rev. Walter Meyer.
 Wednesday, August 27
 7:30 P. M. Prayer Meeting conducted by Mr. Floyd Loucks.

ST. BERNARD CHURCH, SHARON
 Rev. Vincent Finn
 Saturday—Confession from 4:00 to 5:00 and 7:00 to 8:00.
 Sunday
 —Mass at 8:00 and 11:00.

ST. PATRICK'S CHURCH (Falls Village)
 —10 A. M. Mass.

LIME ROCK
 Mrs. G. G. Haven has returned from Montauk, L. I. after spending several days there.
 President Herbert Davis of Smith College is the guest of Dr. and Mrs. William Allan Neilson at their home on Brinton Hill.
 Miss Jean Buttery is visiting her parents, Mr. and Mrs. A. H. Buttery.
 Mrs. Harold Holley and son of Bayside, L. I. spent several days last week with Mrs. M. B. Richardson.
 Mr. and Mrs. Robert Eggleston, Jr., and John Eggleston visited Mrs. Eggleston's mother, Mrs. Mahar in Poutney, Vt. last week.
 Mrs. Susie Tompkins is seriously ill at the home of her son, Albert Tompkins.
 Mrs. N. H. Athoe attended the Berkshire Festival Saturday evening. Staff Sergeant James W. Moray left for Ft. Knox, Ky. on Friday.
 Mrs. Perkins of Washington is visiting her father, General George Gibbs. Mrs. Perkins and General Gibbs motored to Ft. Devens last week.
 Mr. and Mrs. George Childs, Mr. and Mrs. Harry Strong, and Eunice Strong spent the past week in Maine.
 Mrs. George McCarthy and Miss Dorothy McCarthy were weekend guests of Mr. and Mrs. J. Calvert Smith at Greenstairs.
 Miss Pickens of Long Island is visiting her sister, Mrs. George Childs.
 Mr. Charles Rufus Harte of New Haven spent the weekend with Mr. and Mrs. James Calvert Smith.

CONGREGATIONAL CHURCH
 Rev. Earl Pearman, Pastor
 Service of Worship Sunday 10:30
 Service of Worship Sunday 10:30 A. M. Sermon subject: "Abiding Values in an Age of Change."
 Special music and an historical address will feature the commemorative service on Sunday morning. All are welcome.
 Countess Elsa Zebranska of the Metropolitan Opera Company will sing.

METHODIST CHURCH (Lakeville)
 Rev. J. P. Fellows, Pastor
 Rev. John Porter Fellows, Pastor
 Friday—Choir Rehearsal at 7:00.
 Sunday—Morning Worship at 10:30.

FIRST CHURCH OF CHRIST (Congregational)
 Sharon
 Rev. George D. Owen D. D. Minister
 Friday — 7:30 P. M. Choir Practice
 Saturday—11:00 A. M. Junior Choir
 Sunday — 10:00 A. M. The Church School
 11:00 A. M. Morning Worship Service
 7:30 P. M. The Pilgrim Fellowship

ST. MARY'S CHURCH
 Masses on Sunday during the summer months at 7:45 — 9:00 and 10:45.

CHRISTIAN SCIENCE
 Christian Science Society,
 Legion rooms, Center St.,
 Millerton, N. Y.
 —Sunday Services, 11:00 A. M.
 Sunday School at 11:00 in the Sunday School rooms of the Methodist Church, Millerton.
 Wednesday evening meetings at 8 P. M.

TACONIC UNION CHAPEL
 A Service of Worship will be conducted at the Chapel this Sunday evening, with Mr. Fellows as officiating minister. The theme will be "What Are the Uses of Beauty?"
 The public is cordially invited to attend. Altar flowers will be provided by Mrs. David Holmes.

CONGREGATIONAL CHURCH (Falls Village)
 Rev. Lee M. Dean, Pastor
 —10:30 A. M. Morning Worship.

METHODIST CHURCH (Falls Village)
 Rev. Arthur T. Gross, Pastor
 —10 A. M. Morning Worship.
 —11 A. M. Sunday School.

FALLS VILLAGE
 Miss Grace Fisher of New York was a weekend guest of Miss Katherine Grable.
 Mrs. Helga Thyden and children, Richard and John, have returned to New York after spending the past few months at the Berkshire Mink Farm.
 Mr. and Mrs. Charles L. Beals, Miss Ruthie Beals, and Harold Beebe of Canaan, spent Sunday with relatives in Pittsfield.
 Miss Bernice Hart who is employed at the Canaan Savings Bank is having a two weeks' vacation.
 Mrs. Karl H. Germon is assisting at Rogers Shoe Store during their annual August sale.
 Miss Elizabeth Goodwin of Baltimore, Md. has returned home after a two weeks' vacation.
 Miss Linda Saar and Olaf Kays of New York have returned after several weeks at the Picken home on the Dublin road.
 Rev. J. C. Goddard was guest preacher at Ward Memorial chapel in Pine Grove Sunday morning.
 Eighteen members and guests of the Falls Village Grange enjoyed a mystery ride to Lake Buel Thursday evening, hot dogs were served and games were played before the trip home was begun.
 Mrs. Heffernan of Bronx, N. Y., is visiting her son, Thomas at the Sanger farm on Belden St.
 Georgie Mortenson, son of Mr. and Mrs. Arthur A. Mortenson has been visiting in Thomaston.
 Miss Patricia Stevenson has returned to Sugar Hill after a visit in Boston.
 Mr. and Mrs. Harry E. Dean of South Canaan announce the marriage of their daughter, Mildred Esther, to George M. Marshall, son of Mr. and Mrs. S. Marshall of Canaan.
 Miss Lillian Brown of New York is visiting at the home of Mr. and Mrs. M. Canfield on Beebe Hill.

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TO SHOW BRITISH FILMS
 The British Government has been recording the Battle of Britain accurately and fully, so that men will know both now and in years to come, what World War II was really like. Some of these films are to be shown in Litchfield, at the Center School, on the evening of September 6. They will include an incident in the evacuation of Dunkirk, the Voluntary services at work after a heavy raid, and other historic events.

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From Howard F. Landon

Dec. 23, 1940

✓
R.E. Speer.

Scrap-books: Lakeville and Salisbury.

LANDMARKS

SALISBURY BICENTENNIAL

1741 - 1941

THE FOLLOWING IS A LIST OF HISTORICAL BUILDINGS OR SITES — ALL OF WHICH BEAR A NUMBER CORRESPONDING TO THOSE GIVEN IN THIS CATALOG.

Starred numbers will be open to the public from 2 until 5:30, on Thursday, Friday, and Saturday, August 21, 22, 23, on purchase of a ticket at headquarters.

1. Town Hall, June 1749, Meeting House, central part.
2. Old Burying Ground, deeded to the town May 29, 1750, by Robert Walker of Stratford, an original Proprietor of Salisbury. The earliest dated stone in this cemetery is that of Dr. Wade Clark, who died August 6, 1750.
3. Site of Averill Belcher & Co., 1832, later Acme Rule and Bicycle shops. (1st dam on road.)
4. Schuyler Pratt (opposite 3) ca 1832.
5. Hanging Rock (little east of road). Deeded to town by Dorothy Haven, 1936.
6. Dexter's Trip Hammer Shop and Hinsdale Fulling Mill, 1774. On stream between Acme Rule and Grist Mill.
7. Grist Mill and Saw Mill. Very early owner, Thomas Lamb, ca. 1740. Among later owners, Hervey, Clark, and Selleck.
8. George A. Selleck House, S. Pierce site, 1814. Present house probably 1841.
9. Washinee Woolen Mill (see dam and brick warehouse). Civil War period.
10. Elliott Tannery (dam above) 1853.
11. Forge (see furnace stack on left). Mt. Riga, approximate site of Ball's forge, ca. 1781. Furnace begun in 1806 by Kelsey, completed 1810 by Holley & Coffing. Operated by them and by Coffing, Holley, & Pettee, the Salisbury Iron Company and the Millerton Iron Company, until about 1860; forges, trip and hammer shop, etc., located nearby.
12. Original homestead of Joseph Pettee, ironmaster, who came here from Foxboro, Massachusetts, about 1805.
13. School House (cross bridge below dam). 71 pupils in 1820. Approximately 1800 feet above sea level, said to be the highest in the state.
14. Burying Ground (on left fork from school house). Opened by the town as a burial place in April, 1817.
15. Miss Leslie Emmet's house, formerly James Pierce, 1814; later Hollister homestead.
16. Congregational Church, contract 1798, built 1799-1800. Rev. Henry Whitefield, famous evangelist, preached on open space (now Congregational Church, Salisbury) to an open air congregation in June 1770. There was no building large enough to accommodate the crowd.
17. Scoville Library 1894 (see pamphlet published this date by Charlotte Norton, Librarian).
18. Salisbury Academy, built ca. 1834. Daniel Moore's general store stood a short distance north of the Academy. Pound nearby.
19. C. Warner house, site of Roswell Lawrence house prior to 1802—Moses Wells—Robert Ball. House is on part of old town green.
20. Samuel Carr house, former home of Eliza Peet, granddaughter of Capt. William Bushnell, about 1850.
21. St. John's Episcopal Church, built in 1821.
Old School Site, near Derrigon's store, 1802.
23. Ragamont Inn, Daniel Clapp's "Salisbury House," and thereafter the "Maple Shade Hotel."
24. Daniel Moore's Store, the first store in the village. Probably on site of Robert C. Harding house. First used by Daniel Moore prior to 1804; later used by A. C. Peet, Newman Holley and many others; last probably being Moses L. Graham.
25. Site of Dyer Stanton's house, later A. C. Peet store, 1805. Civil War Soldiers' Monument dated 1891.
26. Present cemetery opened 1830.
27. Mrs. E. C. Williams house, site of Rev. James Glassbrook ca. 1792. At a later period homestead of Revilo Fuller and the Eggleston family.
28. Old Parsonage, site of Rev. Joseph W. Crossman's homestead 1799. Remains of house demolished recently.
29. Lyman House (just above Hob Nob shelter). Site of Simeon Lyman homestead, pre-Revolutionary, afterward occupied by Rev. Lyman Warner and others.
30. Reed Cemetery, is the Reed family walled cemetery prior to 1814, maintained by a fund provided by a descendant living in Honolulu.
31. Pliny S. Barton — Capt. Jeremiah Bushnell — Herman Bushnell, 1834 — Frederick A. Sterling homestead, 1836.
- *32. Camp-Ball house, Gillette place. Homestead of Deacon Hezekiah Camp who settled in Salisbury about 1745 and is supposed to have completed the house soon after. Said to be oldest inhabited house in town.
33. Earling farm, formerly Camp-Lee Farm; one time home of Deacon Mylo Lee. Original house probably completed about 1765.
- *34. Fisher House, near this site was the home of Jonathan Scoville prior to 1800. Later owned by Samuel C. Scoville and his descendants. Somewhat to the west of this was a farm which later belonged to the Scovilles and was owned from 1769 by Silas Dean till the date of his death. Dean with Benjamin Franklin and Arthur Lee were sent by the Continental Congress as Commissioners to Paris during the Revolution.
35. Sage's Ravine, site of Nathaniel Jewell's cornmill, 1753, Nathaniel Forge before 1763, and saw mill. These properties later belonged to Mehitabel Webb and the Sage family for whom the Ravine was named. Later industrial activity there by the Joyce family gave it the name of Joyceville.
36. Harris Scythe Works, a considerable industry during the first half of the 19th century. For example, in 1830 the output was 10,000 to 12,000 scythes. This industry was an outgrowth of an older one established by the Harris family in Pine Plains, N. Y., about the time of the American Revolution.
- *37. D. J. Warner house, approximate site of Baylis, 1742, and Joseph Lee homesteads, early part of present building probably dates from 1774. Later occupied by Bushnells, Seeleys, and Williams.
38. One Acre, James Everest Hatters Shop 1809, later Collyer Peck and several others.

OFFICE OF
LANDON & WARNER
 ATTORNEYS AT LAW
 SALISBURY, CONN.

December 23, 1940.

Rev. Robert E. Speer,
 Rockledge,
 Lakeville, Conn.,

Dear Dr. Speer:

Supplementing my phone of to-day, the open lot between the former home of Miss Mary Robbins and the Thatcher place belongs to Miss Margaret Stirling, who was residuary devisee under Miss Robbins' will and her adopted daughter, and at present is staying with Mrs. James Bartholomew Moore of Salisbury.

With reference to the bi-centennial of the Town, perhaps I will make a little resume' of the situation at present. At the annual town meeting held last October, \$500 was appropriated for the purpose, and the following resolution was passed:

"Resolved, that the Selectmen and Town Clerk, in conjunction with The Salisbury Association, are directed to make suitable arrangements for the observance of the bi-centennial of the Town in 1941."

At the meeting of the Trustees of the Salisbury Association held after the meeting of the Association last Saturday, the following were appointed as a sub- or executive committee to act with the Town officers, to select whatever they thought would be a suitable observance, appoint sub-committees etc; I. Kent Fulton, William B. Rand, Sidney O. Cowles, Mrs. D. J. Warner, and Mrs. Howard L. Aller.

So it will be up to that Committee and the Town Officers to determine what form etc. the observance of the bi-centennial will take.

With referende to a history of the Town- there is a history of the Town by Judge Church from its beginning to 1841, I think, and an historical address by Ex-Gov. Holley from that date to 1876.

I had hoped that, to commemorate the bi-centennial, in part at least, some one could be asked to make a factual history from 1876 to 1941, thus completing the series, and suggested it at an informal meeting held previous to the meeting of the Association last Saturday, and suggested that Mr. Creelman and Mr. Holley Rudd might be asked to do this.

But the idea did not seem to meet with much favor, so I dropped it.

Mr. Malcolm D. Rudd is by far the best person to write a complete history of the Town, but he is very busy at present, and I am sure could not do it now, as it would mean gathering together vast quantities of material, and would make a very large volume.

I hope when his duties are finished in his present office, he will be able to do this, but I don't think it is practicable just now.

You will find, I think, Rev. Joseph Crossman's historical sermon preached in 1802, Judge Church's address and Gov. Holley's address

(Rev. R.E.S.#2)

HOWARD F. LANDON

DONALD J. WARNER

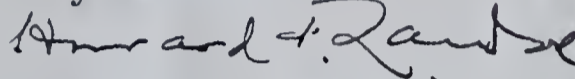
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December 23, 1940.

in the Sooville library. I have them in my own library, and think a great deal of them, and hoped to be able in my life time to add a history of the Town from 1876 to 1941, but shall not bother the Committee with the suggestion.

With best Xmas wishes to you and yours,

Very sincerely



(Howard F. Landon)

MINE MOUNTAIN

Lies in the southeasterly part of the White Hollow School district, that was. Since I can remember it has been noted for the abundance of huckleberries and rattlesnakes, found thereon, but for a number of years snakes have been found and killed from two to four miles away.)

The road to West Cornwall runs along its southern border. Turning off to the left from the above road and starting for pine swamp, one soon comes to a very steep hill, called Foster hill, about a half mile in length, at the top of which is a road leading north to what was the Daniel Foster place.

Our early records say, Daniel Foster and Mercy Daily, were married Sept. 20, 1764. Their children were

Mary, born April 14, 1765.
Thomas, born February 29, 1767.
Darius, born March 3, 1769.
Daniel, born August 7, 1770.
Anna, born April 7, 1772.

Here the record ends as Daniel Foster was killed by a falling tree while he was enlarging his clearing, so tradition says.

The stone walls he built still

show, and the old stone chimney where the house was is now in ruins.

Capt. Sylvanus Gibbs, a Rev. soldier, lived in the old house at the south end of the mountain, later called the Mygatt house. Mr. Gibbs died June 19, 1834, in his 81st year.

About the time of the revolution or soon after, some strangers came to his house and asked for board. They were Spaniards and wished to prospect for minerals on the mountain. They kept their work very secret, bringing home each night some kind of ore in leather bags. After some time quite a lot had accumulated, it was loaded on wagons and drawn by oxen to New London, Conn. where it was put on board a ship and with the miners on board, started for Spain. The ship was lost with all hands and the mineral, so no one ever knew what it was. These men calculated to come back if the mineral turned out what it was supposed to be.

I have been to the old mine once, it was then full of water, and not very much stone was lying around, so it is supposed it was carried away.

The State of Connecticut owns the land on which this old mine was located, perhaps they have a gold or silver mine on their hands and don't know it.

J. B. Wilbur.

Leah's Journal
July 14, '35

MEN OF WORTH OF SALISBURY BIRTH

By Malcolm D. Rudd
(Fifty-eighth Sketch)

THE REEDS

The Reeds have been identified with this region, particularly the towns of Salisbury, Sharon and Amenia, since early times, but the genealogy of this once numerous family is complicated by the fact that there were at least a half-dozen nearly contemporary Reed settlers in the above-named towns, who were more or less nearly related, besides one family of the name, in Amenia, which was of entirely different origin.

These early Reeds who were related to each other, had a common ancestor in John Reed, who came to America some years after the principal Puritan migration, and after living for a while in Rhode Island, eventually settled in Norwalk, Conn., about 1684. Traditionally, he was a soldier under Cromwell, and found it decidedly to his advantage to leave England, at the Restoration.

As far as I can learn, the first Reed to have any connection with Salisbury, was Elias Reed, (a grandson of John of Norwalk), who, as a young man of twenty-seven, became one of the Original Proprietors of this town, upon its public sale, in 1738. At that time, or very shortly after it, he was of Stamford, Conn., and he did not actually come here to live until 1752 or '53. About a year after that, Moses Reed, a cousin of Elias, also settled here and raised a large family, and within the next ten years Peter and Thomas Reed, sons of Thomas Reed, Jr., of Norwalk, and nephews of Elias, came on and also had good-sized families—and finally, still a few years later, shortly before the Revolution—John Reed, an older brother of Elias, the Proprietor, moved here from Stamford, probably accompanied by one or more of his sons, and certainly by several of his grandsons. From two of the latter, Josiah Reed 2nd and Baldwin Reed, are descended the only male Reeds now living in the town of Salisbury, and they are but four in number.

To amplify this last statement, it may be said, disregarding female lines represented by the progeny of intermarriages with other local families, that here in Salisbury,

there are now no descendants whatever, of those early Reed settlers,—Elias, Moses, Peter and Thomas,—in the direct male line, nor have there been any, for many years.

It is also a fact that the subjoined sketches of a half-dozen individual Reeds, treat, with only one or two exceptions, of descendants of Josiah Reed, 2nd, (one of the group of latter comers to Salisbury), and his wife, Elizabeth, daughter of John Marvin, Jr., of Sharon.

JOSIAH MARVIN REED

Born in Salisbury, Jan. 11, 1776. He was the oldest child of Josiah Reed, 2nd, just referred to, who was born at Stamford, Oct. 29, 1753, and died in Salisbury, Nov. 30, 1815, and is said to have been in service for a brief period, during the Revolution. This Josiah, 2nd, by occupation, tanner, currier and farmer, was a son of Josiah Reed, 1st, who married, at Stamford, in 1752, Sibyl Baldwin, thereby annexing a surname, which has since been used in combination with the name—Reed, in succeeding generations of their descendants, and is now borne by Baldwin B. Reed, of Salisbury, whose paternal ancestry, however, for several generations, was more closely connected with the town of Sharon than with this one.

Josiah Reed, 1st, "founded a home in Salisbury, near the New York state-line, some time after his marriage", says one of the historians of the family." True, but a bit vague. It was indeed seventeen years after his marriage, that he bought, (in Dec. 1769), a house and lot here, which was bounded, in part, by the Great Ore Grant. Although he is described as of Salisbury at the time of this purchase, other references indicate that he had but recently arrived in town. He died before Oct. 1777, probably of camp-fever, while in military service, at or near Ticonderoga.

It is almost certain that the second Josiah succeeded his father on this homestead and lived there until 1789, when he bought a nearby farm of some eighty acres, formerly owned by Philip Chatfield, and situated adjacent to and south of the highway leading from Town Hill to the New York line. It was upon this farm that Josiah M. Reed and his six brothers and sisters grew to maturity.

It was well-known that deposits of iron-ore underlay a part of this property, but the mineral rights had

either been reserved or sold by several of the earlier owners of the tract, and Josiah Reed, 2nd, during his occupancy of some thirty years, until his death, in 1815, worked it as a farm only. Many years later, about 1840, several of his heirs, Josiah M. Reed in particular, formed a company and on the strength of their possession of the soil, undertook to mine the ore in it, with considerable resulting litigation over the mining rights, and some dissatisfaction among the heirs themselves—but that is another story, too long to tell here, and one which involves the entire history of the now long-abandoned Chatfield Ore-bed and the land adjacent to it, as affected by the various rights and claims of the Stoddard, Chatfield, Livingston, Fitch, Reed and Forbes families—harking back, in one way or another, nearly to the time of our town organization.

Josiah M. Reed "was a man of robust build, remarkable energy and consummate endurance, who believed in working for a living. If the day was too rainy to do farm work, he would take his pick and do service with it in the ore-bed, or, after a hard day's work on the farm, he would go to Ancram, twelve miles distant, after sunset, with a load of ore, and return before morning. He was known to have plowed and harrowed by moon-light." By industry and economy "he laid the foundation of his large competency".

In 1825, he went into partnership with his second son, William Bradley Reed, Lemah Bradley, and Nathaniel and Noah Gridley, under the firm name of Reed, Gridley & Co. and built a blast-furnace for the manufacture of pig-iron, at Wassaic, N. Y., which was for many years a successful and important industry.

He seems to have had little time or inclination for public office, except as it affected his immediate locality and consequently served only in town offices, now and then, as Selectman, and as School Committeeman in his home section—the 8th or Ore Hill District.

On Oct. 22, 1799, he married Diadama, daughter of William and Sarah Bradley, whose farm lay at no great distance, and by her had a family of nine children, all but one of whom lived to maturity and married, although only three of them lived beyond middle life.

Mrs. Reed died in 1828, and Mr. Reed married secondly, the Widow Olandine McArthur, but they had no children.

(To be continued.)

MEN OF WORTH OF SALISBURY BIRTH

July 11, 35

By Malcolm D. Rudd

(Fifty-eighth Sketch)

THE REEDS

(Continued from last week)

In 1840, Mr. Reed bought of George H. Lee, the old brick house, formerly the home of Hezekiah Fitch, Esq., and about fifty acres of land connected with it—all lying directly north of his Chatfield farm. Mr. Lee had come into possession of the property through his mother, who was a daughter of "Squire" Fitch. The purchase also included a smaller tract, on the rise north of the present Lakeville-Millerton highway, where one of the purchaser's grandsons, the late Marvin Reed, years later, built the house which is now occupied by his son, J. Marvin Reed.

Josiah M. Reed made the old Fitch place his home, until his death, June 23, 1863, when he was in his eighty-eighth year. He outlived all of his six sons, except William B. Reed, who survived his father only a little over a year, and Edgar J. Reed, his third son, whose later years were spent on Gay Street, Sharon, where he died, in 1880. Indeed, of these six sons the only one who lived close to the old homestead, for any length of time, during the father's later life, was Newton J. Reed, his fifth son, a man who was greatly respected in the community and died in early middle life, in 1860. His house, much altered in recent years, is now owned by Dr. Robert E. Speer.

Still, two other sons lived at no great distance—William B., of whom more later, and Charles G., the youngest of the sextet, whose Salisbury farm was near the Sharon line. The latter died, however, before he was thirty-five, leaving two sons, one of whom, Corporal Charles J. Reed, Co. G, 2nd. Conn. Vol. Heavy Artillery, was killed at Cedar Creek, Va., in 1864, when he was a youth of nineteen.

Isaac Alanson Reed, Josiah M.'s fourth son, born here, in 1810, prepared for the Methodist ministry at Wilbraham, Mass., and preached for a short time at Dundaff, Susquehanna Co., Pa., and then went into business, but he too, died before he was forty, and left no son.

The other sons of Josiah M. Reed—Edmund L. and William B.—will be treated of in the following separate sketches.

EDMUND LUTHER REED

The eldest of the children of Josiah M. and Diadama (Bradley) Reed, was born on the home-farm, Dec. 28, 1801. Of his preparation for college, I can learn nothing, but he entered Yale, in 1819, was a member of The Linonian Society there, and graduated in course, in 1823. For some eight years thereafter, he was a teacher in this vicinity, first, in a "select school", in what is now Lakeville, and later at Sharon.

In 1831, he moved to Bethany, Wayne Co., Pa., in the north-east corner of that state, a few miles from Honesdale, and incidentally, a region familiar to several other Salisbury families. In Bethany, he was Principal of The Beechwoods Academy for a time, but lived a retired life for some years before his death, which occurred March 22, 1855. His first wife was Louisa, daughter of Col. Martin E. and Clarissa (Hartwell) Winchell, of North East, N. Y., and his second wife was Amanda Wadsworth, of Lee, Mass. He had issue by both wives and I believe that he is still represented by decendants in various parts of New York and New Jersey, in the line of his son Wadsworth Reed, and possibly by some other lines, in Pennsylvania.

WILLIAM BRADLEY REED

The second son of Josiah M., born here, March 24, 1804, has already been referred to in connection with the iron business at Wassaic, established there, back in 1825.

He married Mary Ann Dakin, March 5, 1828. She was a daughter of Jacob and Olive (Clark) Dakin, of North East. After living in Wassaic for some eight years, Mr. Reed moved up to Spencer's Corner, in North East, in 1836 or '37, and purchased the large white house, which is still standing near the highway intersection at Spencer's Corner, and known in later years as the Campbell place. This substantial and attractive house, the most pretentious one in that vicinity, had been built a few years before, about 1830, by Wakeman Bradley, on or very near the site of the prerevolutionary stone house of Philip Spencer, from whom the "Corner" took

its name. Here Mr. Reed lived, as farmer and merchant, until 1861, when he and his family came back to Salisbury, to live in the old Fitch place, previously referred to, a half interest in which Josiah M. Reed had deeded to William B. Reed's children. The other half interest having passed to their uncle, Edgar J. Reed, he sold out to them, so that they were soon in full possession of the property. Mr. Reed survived the return to Salisbury some three years only, and died Dec. 26, 1864, and his second son, the late Marvin Reed, (1831-1908), the only one of his children to remain permanently in Salisbury, succeeded him in the occupancy of the brick house.

This house, lately Jackson's and now the summer home of Mr. and Mrs. Paul White, was built, to the best of my knowledge, about 1765, by one of the Chipman family and some ten years later became the home of Hezekiah Fitch, one of the numerous family of Governor Thomas Fitch of Norwalk, Conn., the most notable of the Original Proprietors of Salisbury. Mr. Marvin Reed told me, some ten years before his death, that when he was living in the old house, he remodeled it and later regretted having done so. Before that change, the house had a distinctive gambrel-roof, from which dormer windows projected.

William B. Reed was a liberal supporter of the Baptist Church of North East, (of which his wife's ancestor, the Rev. Simon Dakin, was the first pastor), and held the office of Deacon in the church, during a part of the time he was resident in North East.

In 1849, he and his wife suffered a grievous loss in the death of their eldest son, George Reed, a young man of great promise, who was then in the second year of his course at Brown University.

Mr. Reed's two younger sons, Jacob Dakin Reed and William Edmund Reed left Salisbury in early manhood and became influential citizens of Norwich, N. Y. Their sister Mary F. Reed married John O. Hill of the same place.

(To be continued)

MEN OF WORTH OF SALISBURY BIRTH

By Malcolm D. Rudd

(Fifty-eighth Sketch)

THE REEDS

(Continued from last week)

CHAUNCEY REED, JR.

Chauncey Reed, the third son of Josiah Reed, 2nd, born here in 1781, married a daughter of Job Spencer, 2nd, and was a pattern farmer and in his religious connection, a firm Congregationalist. In 1823, his father-in-law transferred to him his lease of a fifty acre farm on "The College Grant", and there Mr. Reed lived until his death, in 1861. That farm, later the so-called lower Butterly place, between Salisbury Center and Lime Rock, is now the home of Mr. and Mrs. Colin M. Ingersoll.

The second son of Chauncey and Lavinia (Spencer) Reed, Chauncey, Jr., was born Sept. 13, 1811, but in what part of the town I cannot say. He was a graduate of The Pittsfield School of Medicine and appears to have located first in Canaan, from which town he was sent to the Legislature, in 1844. He then removed to Sharon, where he was greatly beloved, both as citizen and physician. His death, Sept. 17, 1856, when he was barely middle-aged and in the full tide of his usefulness, was considered a great loss to the community. In 1852 he served in The Legislature from Sharon.

He was married, in 1839, to Mary Rhoda, daughter of Dr. Samuel Chittenden, of Kent, (but a member of the Salisbury family of that name), and had by her seven children—all daughters, excepting one son, who died unmarried. Elizabeth M. the eldest of the daughters but one, became the wife of Edward F. Gillette, Sr. of Sharon. The last of Dr. Reed's family, Miss Julia L. Reed and Mrs. Jane E. (Reed) Bird, died this present year, the former in May and the latter in January.

DWIGHT REED

Charles Grandison Reed, the youngest son of Josiah Reed, 2nd, born here in 1797, married, in 1822, Samantha E., daughter of Isaac Bird of Salisbury. He alternately "farmed it" in Salisbury and engaged in mercantile business at Spencer's Corner, as one of the firm of Hartwell & Reed, until 1832, when he moved to Bethany, Pa., and died in that vicinity, in

1883. He is not to be confused with his nephew of the same name, mentioned in a previous instalment of this sketch.

Dwight Reed, the oldest son of this first Charles G., was born in the Ore Hill District, March 8, 1824. He attended the district schools of North East, Salisbury and Dyberry Valley, (Pa.), and later was a student in The Beechwoods Academy and several similar schools, in Bethany. He then studied medicine at Honesdale, from 1843-'48, with Dr. Adonijah Strong, (one of our Town Hill Strongs), and having taken the required courses at the University of the City of New York, during the same period, received his M. D. degree, in March, 1848. He practiced his profession, in Honesdale, until his retirement, in 1890.

When beginning to practice, he was also in partnership with his brother, Egbert G. Reed, in a drug-store, in Honesdale, but he sold his interest to his brother, in 1855, and thereafter devoted himself entirely to his profession. "Dr. Reed was a skilled surgeon", who was favorably known for his avoidance of amputation, and his advanced ideas, in his general practice, on the prevention of disease.

In politics, he was conservative, "and always a staunch Republican". He lived to be one of the outstanding figures in his community, and at his death, Feb. 21, 1915, in his ninety-first year, he was one of the few survivors of its earlier residents.

One of Dr. Reed's younger brothers, William Henry Reed, M. D., born here Nov. 22, 1830, was also a graduate of the University of the City of New York, and practiced medicine and surgery, until his death, in 1891.

Dr. Dwight Reed's wife was Caroline W. Bliss, of Brattleboro, Vt. Their only child, Ada C., (Mrs. Louis J. Dorflinger), lives in Honesdale, with her son Charles W. Dorflinger; and her other son Dwight C. Dorflinger, lives nearby, at White Mills.

Dr. Reed was greatly interested in the genealogy of his family and published a sizable pamphlet on the subject, in 1898. It must be admitted that he used the publication, to some extent, as a medium for the re-

citation of his father's differences with some of his relatives over certain mining rights in Salisbury. If the Doctor could have foreseen the collapse of our local iron industry, he would have been much less perturbed over the loss of rights which are to-day practically valueless.

THE FIRST AMERICAN SECOND- ARY SCHOOL

(By Domenic Sandri)

Following we publish the first of four essays given at the recent Commencement Exercises of the Salisbury High School.

The year 1935 is significant in that it is the 300th anniversary of secondary education in America as well as of the founding of our state. What methods of education have there been and what contributions has Connecticut made? We shall attempt to trace for you the progress which has been made from the earliest schools in Colonial America up to our present level of accomplishment. Education has always been a servant of society; education leaders have always unselfishly tried to adapt the training offered by schools to the needs of the people.

Let us look back to a time when the notion of an independent American nation had not yet entered the minds of the colonists: We find that they had an institution known as the Boston Public Latin School. Boston in 1632 was nothing more than a handful of houses with one meeting place, the church. At one of the meetings held here—the discussion and transaction of business for the common good—the question of a free school was mentioned. There was no great ceremony over the matter. It was just agreed upon and put in the Town Record. The old record reads: "On the 13th of the second month, 1635—At a general meeting upon public notice—it was—generally agreed upon that our brother Philemon Portmout shall be interested to become schoolmaster for the teaching and nourtering of children with us." This remember, was only five years after the first boatload of Puritans had come ashore on that little peninsula, and there were all kinds of danger and uneasiness in the atmosphere. But even under such trying circumstances they calmly laid down their plans for the education of their children. They founded a school for the teaching of Latin and Greek, because they wished their children to have all the cultural advantages which they would have had had they been in England.

The first school building was erected in Boston in 1645, on the north side of what is now School Street, at the rear of King's Chapel. The site was about the corner of the lawn of City Hall and is marked by the statue of Benjamin Franklin.

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This street was for many years known as Latin-Grammar School Street and has been infested by Latin School boys for 200 years. The first four Latin School houses were built there,—the first two on the site just mentioned, and the third and fourth directly opposite.

We do not know how many children were with them—probably very few. Nevertheless, from 1635 to 1645 school was held in the homes of the Masters. Portmout we know little about. There is nothing that shows his qualifications other than the fact that he was approved by such an influential and scholarly man as Rev. John Cotton. He held the position of schoolmaster for but one year. He probably would never have been chosen had the town fathers known he had been infected with the liberal views of Anne Hutchinson.

The Puritans knew that the situation in their near future needed trained leadership and that this called for education. In their experiences, politics and religion had been quite entangled so they looked upon the Bible as the rule of life as well as of faith. The ministry had not only to be trained to preach and counsel, but they had to be able to read the Scriptures in the Greek and Latin texts. So naturally from the founding of the school up to the time of the Revolution, Latin and Greek made up almost the complete course of instruction. Writing and Ciphering were also taught, but after the first few years they attended a different school for these subjects. In the school itself and in the courses given the dominance of the religious purpose was outstanding. Usually the object for having boys learn to read was so that they might be able to read the Bible and the Catechism. Religion was studied in detail, not only in Church, but it was compulsory in school. The schools and institutions produced ministers who also acted as teachers. At this time such subjects as history, geography, science, music, and physical education were unknown.

The schools had few types and a limited number of textbooks with which to work. Some of these were: The Hornbook, The Religious Primer or Battledor, The Psalter, The Testament, The Bible, and The Catechism. The Hornbook was a thin board on which a printed leaf was pasted and this was covered with a thin sheet of transparent

horn to protect it from dirty fingers. From this book the children learned their letters and began to read. The Battledor or Primer as it was known, was a sort of enlarged and advanced copy of the Hornbook. This was a sheet of cardboard folded to form four to six pages and with an illustrated alphabet on the inner pages with a verse beneath each illustrated letter. After having learned to read with these books the child next passed to the Catechism, the Psalter, and the Bible. These constituted the entire range of reading in early schools.

The Catechism was made use of commonly in all Protestant lands so was naturally a prominent factor in colonial education. The Catechism formed the basis of the religious instruction given in the home, the school, and church. Teachers drilled pupils on it, writing masters set sentences from this book as copies, and children were required to memorize parts from it.

The New England Primer was a book which contained parts of both the Westminster Catechism and Rev. John Cotton's Catechism. Because of the fact that religion was the nature of its contents, it was one of the most popular school, and church readers from 1690 until 1790. The Psalter, Testament and the Bible were its natural continuations. Dilworth's Guide, a book by Thomas Dilworth became popular about 1740 in both England and New England. Its title was "A New Guide to the English Tongue." This book took up the pronunciation, spelling, and grammar of the English Language. In the study of Arithmetic, textbooks were seldom used but there were two texts that were fairly popular. These were Isaac Greenwood's "Arithmetick, Bulgar and Decimal" 1729 and Delworth's "Schoolmaster's Assistant" 1743. Writing was taught merely through a process of dictation and practice.

For Latin Grammar Schools the greatest American text was "Cheever's Accidence". This book was written by the most famous of all early American schoolmasters, Ezekiel Cheever. It was an outgrowth of his 70 years of teaching. There was usually one general College program at the time. This was established on the basis of discipline, intellectual culture and uniformity.

The best teachers of those times were those of the Latin Grammar Schools of New England. Two of the outstanding of these were Ezekiel Cheever and Elijah Carlett. The former a graduate of Cambridge in England, served for 71 years as a

teacher in New England and for 38 of these years as head of Boston Latin School. The latter was head of the Cambridge Latin School for 38 years.

Let us imagine a school day in 1635. In the morning we enter the one room school house which is heated by a small fire-place, and poorly lighted by windows with greased-paper panes. In entering we take our place at our hard oak bench. The first forty-five minutes are devoted to prayers and the singing of hymns. Next we have the study of the Bible for one and a half hours. Note how nearly all the time spent is connected in some way with religion. Our next class is reading. This is nothing more than reading orally an assigned part of the Catechism. After one and a half hours of this we become quite restless so we are allowed a twenty minute recess. After coming in we have our writing class. This is merely a monotonous process of copying from the Catechism for practice and receiving dictation. After this period—it is by now early afternoon—school is dismissed so that the boys may get home and help do chores around the house.

In the schools of those days there was a deficiency of teaching supplies, the methods of teaching were quite mechanical, and the discipline seems too severe. To-day the schools are more progressive and there is more of a feeling of companionship between pupil and instructor.

We may find humor in the imaginative picture of the schools of 1635, but even if there were such methods of education we should remember and praise the work and foresight of those Puritans. For they were the ones who started education in the right direction and gave us our first secondary school.

HISTORY OF LOCAL METHODIST CHURCH

Rev. W. W. Churchill's Sermon
Chronicles Story of the Past
120 Years *Nov 26, 36*

The Methodist Church of this place is soon to begin a program celebrating the 120th anniversary of the building of the church edifice. Appropriate to the occasion, the following history of Methodism in Lakeville was given by the Rev. W. W. Churchill last Sunday evening:

Lakeville Methodist Episcopal Church

On November 29th we begin the celebration of the 120th anniversary of the building of this Church. As a preface to that celebration we may well consider the story of the Church during the years of its existence in this community.

The story properly begins shortly after the close of the Revolutionary War. When the American Colonies had gained their independence and when the new government was taking definite form Methodism began to make its imprint upon the life of New England. In 1788 Connecticut ratified the Constitution, and in the same year Methodism was introduced into the town of Salisbury. In 1789 the Constitution was adopted by the nation as the foundation of its government, and in the same year Methodism was adopted by a group of people in the town of Salisbury as the Church in which they could best serve and worship God.

The Methodist Society in Lakeville reaches back to the fall of 1788, when Samuel T. Talbot, the first Methodist preacher to visit these parts, rode across the line from New York State, in the vanguard of a movement that gradually spread through all the New England States. His first preaching was in private homes. It is even conceivable that some of his meetings were held in the open, under some friendly tree. The famous New England Elm always offered a kindly shelter for the early Methodist preacher, even if some of the audience occasionally showed antagonism.

This first introduction of Methodism must have been somewhat favorably received, for in June of the following year, 1789, the first definite organization was achieved. This was according to the regular procedure of Methodism in those early

days. Those who were favorably disposed were enrolled in a class, and the class was visited periodically by the itinerant preacher. This first class was organized by John Bloodgood in a home in Ore Hill, and consisted of the following members: Mrs. Thompson, Mrs. Eldrige and her three daughters, Mrs. Whitmore, and Hannah Everts. That class, organized in June of 1789, was the beginning of our present Methodist Episcopal Church.

Only one class had been formed in all New England prior to this. Richard Boardman had formed such a class in Boston in 1772, but it was of short duration as Boardman did not stay in Boston long enough to make it permanent. It had expired long before 1789, so that, when the class was formed here in June 1789, there was no other class then in existence in New England.

The next class organized in New England was formed in the town of Stratford, now Easton, Conn., by Jesse Lee, in September 1789, and consisted of three members. This is according to our Methodist historian Abel Stevens, in his "History of American Methodism". While Stevens makes no mention of the class at Lakeville our own records show that the class was formed here in June, 1789, and antedates the first class formed by Lee, at Easton, by three months.

I make particular mention of these early dates to show the important fact that the Lakeville Methodist Episcopal Church, according to the record, is the oldest Methodist Society in New England. This distinction has apparently escaped the notice of the Church until the present time.

The next step in the development of the Church was organizing the Society and attaching it to a circuit. This was also accomplished in 1789, and the new Society was attached to the Columbia Circuit, on

Continued on page 8

which John Bloodgood and Samuel Wright were then travelling. These circuit preachers visited the place and gave week evening lectures, generally in private homes, once in four weeks.

The Society was divided into classes, and some competent layman was appointed by the preacher to be the class leader. Each new member who joined the Church was assigned to a class and was supposed to attend the weekly meetings. These class meetings made possible the life and progress of the Church and during the years when preaching services were held only once each month. These class organizations also provided opportunity for the development of that lay leadership and initiative which have been characteristic of Methodism through the years.

From the organization of the Society in 1789 to the building of the Church in 1816, a long period of 27 years elapsed. This was a period of gradual growth and maturity of the Society under the leadership of the itinerant preachers who were successively in charge of the work. The classes grew in number and size, so that classes were held in Ore Hill, Chapinville, Mt. Riga, Lakeville, and at the Center, probably Salisbury. As the Society grew in numbers and strength the need for a Church became more and more the concern of the members. This concern, and other contributing influences finally resulted in the determination to build.

An influence that no doubt helped in this determination was the presence of Nathan Bangs as Superintendent of the Rhinebeck District. He had been appointed Superintendent at the session of the New York Annual Conference meeting at Amenia, May 5, 1813. The district then extended from Rhinebeck through Dutchess Co. to Pittsfield, Mass. and thence through Connecticut to Long Island Sound. It reported, at that time, but three or four chapels and no parsonage whatever. Conditions began almost immediately to change for the better under his tireless and energetic administration. Churches and parsonages were built in many places in the district, and among them, the Church at Lakeville, built in 1816 and dedicated to the worship of Almighty God by the Superintendent, Nathan Bangs

Another contributing influence is noted in a record of the Church written by Rev. S. J. M'Cutchen, and read at a reopening service of the Church, August 16, 1887. He wrote, "After the war of 1812 men seemed

to be more careless and wicked than ever. Great numbers then were carried off by a disease which became epidemic, but the survivors were not thereby led to God. In 1815 Christians began to be alarmed at the spiritual apathy of the people. Meetings for prayer were called and days of fasting appointed. The blessings of God descended upon the town, and in this and the next year, members were converted. Then it was that our first Church was built. It was small and unpretending, without a hall, and without pews, but godly hearts worshipped there who desired the advancement of the "Redeemer's Kingdom".

There are stories, based on facts, no doubt, still current, of the difficulties encountered by the Society when the building lot was purchased. No one owning desirable land was willing to sell to the Methodists for the building of a Church. The difficulty was surmounted, finally, and the Church property was pleasantly and centrally located in one of the most desirable sections of the village. Whoever selected the lot used excellent judgment.

From one of the old record books of the Church we find this notation. "The Church at Lakeville was erected principally by the efforts of John Brinsmade, Eliakim Smith, Abiathar Walcott, Josiah Woodworth, and Nathaniel Everts. The house of the latter had long been the preaching place of the Society". It is also common knowledge even among present day Methodists, that services were held during the early days of the Church, in the home of Milton Bradly, the house where Mrs. J. R. Taylor now lives, on the Belgo road.

The new Church, so well located, must have been a source of considerable pride to the people called Methodists, and was no doubt a real stimulus to the Society. The Church became a part of the newly organized Rhinebeck Circuit that same year, and remained there until 1822 when the Salisbury circuit was formed. This circuit included the town of Salisbury and several adjacent towns. In 1834 Salisbury was set off as a separate appointment, or station. This included the Church

at Lakeville and the Church at Chappinville, built in 1833.

Another important event occurred in 1832, under the leadership of Rev. Theodosius Clark, then pastor of the Charge. A parsonage was built at Lakeville. A home was provided for the preacher, which made it easier to achieve the distinction of a station, since the Church could pro-

vide a home for a resident pastor.

The Church building and the parsonage have been altered and improved through the years. In 1838, under the leadership of Rev. Thomas Bainbridge, the Church received its first major overhauling. The records note that it was repaired, modernized and pews were installed. For many years after this the Church raised money for its current expenses from the rental of the pews. One wonders if the time has not arrived for another installation of pews, especially pews that could produce such results. The next work of modernization occurred in 1870, when Rev. Clark Wright was pastor. This was more extensive and more expensive than the former. A vestibule and belfry were added, and a new bell costing \$616.34, including mountings and cortage, was purchased and hung. The Church also acquired a mortgage of \$1700. as a result of this operation. This mortgage remained a handicap to the Church for 14 years. Persistent efforts were made by Rev. John G. Oakley, and S. F. White, to reduce this debt. But it remained for Rev. Wm. H. Evans to finally finish the job. The funds were raised by him and an earnest few of the Church and the mortgage was burned in the presence of the congregation, with much rejoicing and relief, in September 1884. From that time to this no mortgage has encumbered the Church.

Again I quote from the Church Record:- "At the beginning of the pastorate of S. J. M'Cutchen he found but a small floating debt, (which was speedily paid). The Church property very finely located with ample grounds surrounding it. A roomy parsonage, but with a Church edifice, the interior of which was very greatly in need of repair and renovation. As soon as it was possible to do so the pastor set about the work of agitating the matter of repairs, and after encountering some difficulties, solicited and secured \$2381. which was expended in partitioning off the gallery for a prayer room, in excavating for and placing a first class furnace in the cellar, in purchasing new pews, chairs, pulpit, and some altar furniture and in repairing and renovating the vestibule, in recarpeting, painting and decorating the interior, in purchaing new chandelier, Bible, Hymn Book, and stove for gallery, in building chimney, etc., and in roofing and otherwise repairing the exterior of the Church and parsonage, and in painting both".

Thus Brother M'Cutchen who must have been an energetic and tireless worker, left on the books a record of his achievement. All the more remarkable because he raised all the money and paid every bill.

HISTORY OF LOCAL METHODIST CHURCH

Rev. W. W. Churchill's Sermon
Chronicles Story of the Past
120 Years

(Continued from last week)

The Pastorate of David Phillips who followed McCutcheon, was also filled with activity and noteworthy achievement. He was pastor from 1888 to 1893, and the present delightful Parsonage is a monument to his industry and leadership. A new addition had been built on the old parsonage in 1877, when John G. Oakley was pastor, but by the time David Phillips came the ambitions of the Society had grown, or the pastor's family must have needed more room. The time seemed ripe for a new parsonage. David Phillips was popular and well received. He noted in the record that, "himself and family met with a cordial reception from the people. The ladies of the congregation spared no pains in cleaning and renovating the old parsonage for the comfort of the pastor's family," and "at the first Quarterly Conference which was held in May, the board of Stewards very cheerfully voted to advance the pastor's salary \$100".

David Phillips left a rather complete and lucid record of his five year pastorate, including a complete account of the building of the new parsonage during the summer and early fall of 1891.

In the record for 1889 he wrote as follows: "During this year there was quite an increase in the attendance upon the Sunday Schools, both at the Church and also at Ore Hill. Brother E. F. Sanford of Ore Hill, as for several years been the earnest and efficient superintendent of both schools, and Brother Madison Silvernale has stood at his post as Secretary in the school at Lakeville for several years, of whom it may be said none could be more efficient or constant in attendance upon his duties as such. And it is only just to say in this sketch that the pastor and superintendent have been aided in the S. S. work by a noble board of teachers".

Before we come to the account of the building of the new parsonage, this should also be noted from the record of 1889. "In October of this year we held a centennial service of the church, as the Society was organized 100 years previous, in October, 1789. Many of the old pastors and several of the old members of

former years responded to the invitation and were present at these services. The Society provided a sumptuous dinner and entertainment for all who came. The exercises . . . were very profitable and interesting, and will be long remembered by young and older members who participated in the services and in the entertainment of the guests. There was a great desire to have all the exercises in connection with this service published in pamphlet form, to be distributed in the community, but the plans for carrying out this purpose were thwarted by Rev. Clark Wright, who refused to have his historic sketch published in the pamphlet". We may regret that refusal as that historic sketch would be a valuable addition to our Church records.

In 1891 a Chapter of the Epworth League was organized with Henry L. Barnett as president and Alfred H. Heaton as Secretary. And in the same year the pews were furnished with new cushions at an expense of \$252, one hundred of which was contributed by Miss Sarah Holley.

The agitation for a new parsonage was increased during these years and the enterprise took definite form soon after the Conference of 1891. A Bequest of nearly \$1500 had been received by the will of Mrs. Edith Bundy, and was to be used for the new parsonage. At an official meeting held soon after conference it was resolved to go forward with the enterprise and a committee of two, John Cleaveland and the pastor, was

appointed to solicit subscriptions.

The Committee of plans and specifications consisted of Wm. Kane, E. F. Hubbard, and W. Bartle. When plans and specifications were complete and bids were out, a building committee was appointed consisting of David Phillips, and the contract was let to Messrs. Beers and Trafford, of Millerton, for \$2525. A house was rented of Mr. E. Eggleston, near the depot for the pastor's family, and the building was under way. The old parsonage that had served its purpose for 59 years, was torn down, except the new part built by John G. Oakley, which is now the back part of the parsonage. Work was started June 2nd and was finished about the middle of September, 1891. The pastor's family moved into the new parsonage the first of October. The pastor, who was chairman of the building committee, spent the whole of his time in and about the building during its erection. He notes in the record, "There was the utmost harmony and good feeling among all concerned from the beginning of the enterprise until the finish, and everybody, so far as is known, is well pleased

with the undertaking, and what is best of all, with the giving and extra work in connection with the enterprise, there came increasing spirituality among the members of the church".

Another note contained in the record of David Phillips for the year 1892, should be mentioned. He wrote as follows: "During all these years, and some time before the present pastorate, a children's meeting has been nobly sustained on Sunday afternoons in the prayer room of the church. This meeting has been entirely under the supervision of Sister Almira Cleaveland, with Sister Cornelia Owen as Assistant for a part of the time. This meeting has resulted in great good and helpfulness to the young and visiting members of our church and Sunday School. To Sister Cleaveland belongs the credit under the blessing of God".

In 1893 F. W. Abrahams was appointed pastor and served 5 years. He also left a record of repairs and improvements to the church property and the purchase of a new organ for \$375.

He was followed, in 1898, by Rev. J. Ackerman, who served for 3 years. During the last year of his service, 1900, the Chapel was built on the church. The building committee consisted of Rev. J. Ackerman, Chairman, H. L. Barnett, and R. W. Duffour. The work was started in March and finished so that reopening exercises were held July 8, 1900. The addition of this Chapel has greatly added to the usefulness of the Church building. In addition to the building of the Chapel, the church was painted and the grounds graded. The interior of the church was painted, redecorated, carpeted, gas and gas fixtures installed and many other changes and improvements effected. The pastor stayed on the job all summer and worked without vacation. The total amount spent for the Chapel and repairs was about four thousand dollars, all of which was collected and all bills paid, except \$250, which was assumed and paid by the Ladies Aid Society. N. Y. Conf. Minutes 1901-Page 98-99.

This practically completes the record of building and major repairs of the church property, with the exception of the building of the kitchen, and the alcove for the new organ installed in 1922. The property has been well cared for during the years, well protected by insurance, and stands today as one of the finest Methodist Church properties of the Poughkeepsie District.

When the new Chapel was built Mr. Henry L. Barnett became superintendent of the Sunday School and served in that capacity for 33

years. Under his excellent leadership, unmatched during the history of the church, the Sunday School was a thriving and successful institution.

There are many interesting facts to be gleaned from the record books of a church that has been in the community for nearly 150 years. There is a complete record of the preachers who served this church from the

time the Salisbury circuit was formed in 1822. From 1822 until 1834 when Salisbury became a Station, two preachers served the circuit, and were changed every other year, and sometimes every year. From 1834 to 1870 no pastor served over 2 years, except O. M. Ammerman, who served two terms of 2 years each, 1836-37, and 1843-44. From 1871 the pastorates became longer, lasting 3 years, with the exception of William Stevens, who served 2 years, 1874-75. David Phillips was the first man to serve more than 3 years. He served 5 years. The record to date is the 8 year pastorate of Rev. Charles A. Dann. From 1822 to the present time 53 different pastors have served this charge. This large number is due to the practice in the early years of the church of changing pastors every year, and then every 2 years. Regardless of the many pastors the church has had a solid substantial life throughout the years.

From the beginning the church has had its share of the worthwhile and enterprising citizens of the community. The early records contain such names as Everts, Barnett, Bartle, Cleaveland, Bradley, Langdon, Smith Sanford, and many others. Some of their descendants are members of our church today, and have never honored their forebear more than when they joined the church.

One of the Bradley girls, Mary E. married Cyrus O. Foss, March 20, 1856. As one of the bishops of the church Cyrus D. Foss rendered distinguished service.

A number of men have gone from this church into the ministry, Edmund S. Jones, elected Bishop of the M. E. Church in 1844, Ezekiel Canfield, Daniel Smith, Henry Smith; and after a lapse of many years, John Bartle Everts.

The church also made its contribution to the cause of the Union during the Civil War, Richard Wheatley went from the pastorate of the church as a chaplain in 1862. Among the members who went to the war may be counted J. W. Sherwood, H. W. Simons, Samuel Walcott, and Henry W. Knickerbocker. The bronze tablet on the wall also indicates that Nathaniel Everts made his contribution to American independence as a Captain in the Revolutionary War.

The church records also indicate that the matter of church discipline was not to be lightly regarded in the earlier days of the church. A more strict adherence to proper decorum and dress, and a more wholesome regard for duty was enjoined upon the members of the church. This condition seemed to prevail during the 1840's for during that decade there were numerous expulsions from the church. On Oct. 19, 1841, Erastus Ball withdrew to escape trial, and in 1845 Samuel Rosseter withdrew for the same purpose. In the fall of 1843, there was a serious exercise of church discipline, five people were expelled from the church on account of religious extravagance and irregularities due to Millirism. They were Adeline Warner, William Waters, Asenath Waters, William Waters, Jr., and Delia Tyler. William Miller, an American preacher, had been stirring up some excitement by preaching that the world was to end in the fall of 1843, and Christ was to come for the faithful. These five people evidently became involved in this religious extravagance and were expelled.

On Jan. 8, 1847, William Bennett was expelled from the church for neglect of duty, which would be considered a very minor infraction in this day. This seems to be the last exercise of strict church discipline and we assume that peace, propriety, and conformity have reigned in the church until the present time

I have not attempted to incorporate into this record the events and accomplishments of recent years as they are more familiar to you than to me, nor have I attempted to bring an exhaustive account of the church through the years, but this record has given you a glimpse of a glorious company engaged in a glorious work for the glory of God and for the benefit of the present generation of the people called Methodists.

The Former and the Latter Glory

By Rev. E. O. Pearman

The Congregational Church
Salisbury, April 28

In our church calendar there are certain days set aside for special observance. For example, there are Mother's Day, Children's Day and Memorial Day, each of which we shall celebrate at its appointed time in the not too distant future. All through the church year we pause from time to time to observe these special days, each of which has its own peculiar significance.

In addition to these days which are observed by the church as a whole, we have a local custom which decrees that the last Sunday in April be devoted to the remembrance of certain traditions which have contributed to the former glory of this church. Obviously it would profit us little to dwell upon the former glory of our church if we did not at the same time resolve to endeavor to make its latter glory equal to its former glory. Let us think therefore about the former and latter glory of this house.

I call your attention to a promise in the book of Haggai, the second chapter, the ninth verse: "And the latter glory of this house shall be greater than its former glory, saith the Lord of Hosts." Although this promise referred specifically to the temple in Jerusalem, we may without taking undue liberty with it, apply it to this house in which we are here assembled. That this house has a former glory, no one familiar with its history and traditions will doubt.

Let us consider some aspects of its former glory. Later we shall consider the possibility of glorifying its latter state. Let us begin at the beginning and consider the contribution made to its former glory by its builders. When the foundations of this house were laid in 1799 it was at the time known as the Golden Age of New England architecture. This flowering period was a comparatively short one and extended from about 1790 to about 1825. The finest examples of early American architecture were produced in this period.

As Plutarch said of the workmen engaged in beautifying Athens, so it can be said of the builders of the period: "They strove to outvie the material and the design with the beauty of their craftsmanship." In thinking of the former glory of this house we do well to pay tribute to its builders. Had they built flimsily

the house would not radiate its former glory today. Rather it would have long since sagged and crumbled and its former glory would have perished. Had they built for their day only it would have been hardly necessary to undergird the house with such massive beams of virgin oak, or fit its frame so expertly with wooden pins. In raising the frame of this house every piece was fitted together with the utmost precision and not a single nail was used.

The house was built not for a day but for the centuries. The builders had the spirit expressed in these lines of Ruskin: "When we build let us think that we build forever. Let it be such work as our descendants will thank us for, and let us think as we lay stone upon stone that a time will come when these stones will be sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them 'See! this our fathers did for us.'"

Tastes change, fashions come and go, but a thing of beauty is a joy forever. A Greek vase or a bit of old lace or a doorway or mantle or staircase of an early nineteenth century house, or an old church of this period, continues to warm the heart like the smile of a friend.

In thinking of the former glory of this house one thinks too of that intangible, that almost indescribable atmosphere of mellowness and hominess which one finds in an old house in which many generations have lingered. There is something very alluring about an old house which has been the scene of the hopes and joys, the sorrows and bereavements of a succession of generations. This atmosphere becomes a permanent quality in such a place and lingers therein like incense. It is especially present in an old church in which generations of children have been christened, youths confirmed, young people married, and the last rites said over the departing dead.

This atmosphere of which we are thinking cannot be imparted to a

new house. It takes an immense amount of living; of sorrows mingled with joy to impart it to a house. We all feel, I am sure, that this intangible atmosphere is present in this house. The feet of generation after generation of children have worn its doorstep, and inside men and women who beheld the splendid vision, and the fragrance of their prayers lingers on. Eloquently does this intangible atmosphere which haunts an old house bespeak of the former glory of this house.

Not only does this house emanate a former glory in the splendor of its architecture and its atmosphere reminiscent of that impalpable charm which is imparted by time and use, but also in the succession of its ministry. I was reading recently Dr. Reid's description of the ordination of Jonathan Lee which took place in Salisbury in 1774. The ordaining council consisted of a bare quorum, three clergymen and four lay delegates who had come from great distances to this place in the wilderness. The ordination took place in the log cabin which served as church and house.

The handful of settlers were hard pressed in their strenuous struggle to clear the land of timber and stone and establish homes. And yet their desire to have a church where the bread of life could be broken to them was as strong as their desire to establish homes. In my imagination I pictured that little company gathered to ordain the young man who with his bride, the daughter of the president of Yale College, had dedicated their lives to the service of their Master in this then pioneer community. And they came not for a few years or a decade but for the duration of their lives. The surroundings of that ordaining council were primitive and plain but a divine glory must have been present. Jonathan Lee began a ministry in this place which has contributed to the former glory of this house.

I must speak too, of the contribution which the pew has made to the former glory of this house. In a deep sense the American commonwealth was built around the pew. The greatest men of American history; in business, statesmanship, literature have been members of the church and counted it a high privilege and honor to be seen regularly in the pew on the Sabbath Day.

This church has sent out its full share of men who have distinguished themselves and brought honor to the church. From this house have gone governors, patriots, ministers, missionaries, executives, educators. These have contributed in no small measure to the former glory of this house. There too, is the great company of plain men and women whose names are not found among the great ones of their time, but whose loyalty to the church and whose love for its habitation have added more than anything else to its former glory. The fragrance of their prayers and aspirations still lingers here, and their spirit fills the place like a great cloud of witnesses.

In thinking of the former glory of this house, one would not be true to the facts if one left the impression that throughout its long history there has been an uninterrupted harmony. The church has not been altogether free from friction and internal strife. The treasure is after all in earthen vessels and the earth earthy is inextricably mixed with the treasure. Human passions and weaknesses commingle with God-like aspirations.

This being so, the church has never been free from the taint of the earthen vessel. The early records faithfully disclose one incident in which dissensions threatened to cleave the church. But those involved had sufficient good sense and Christian grace to meet together in prayer. The result was, of course, inevitable. Their differences disappeared like mist and they gave their first allegiance to the church. That incident was in its end result one of the finest chapters in the former glory of this house. They set a precedent which became a tradition that all personal likes and dislikes should be submerged and first allegiance given to the church.

This morning we think in a special way of a man who embodied the best in our traditions. Although it has been a quarter of a century since he fell on sleep, the influence

of Mr. Norton's personality lives on here. He was the incarnation of kindness. He possessed a vast compassion for all sorts and conditions of men and women and children. Those who knew him can visualize him in his accustomed place in this church presiding over the Sunday School or walking down the aisle with a child in his arms and leading another by the hand.

Matthew Arnold's tribute to his father, Thomas Arnold, may be applied to him:

But thou wouldst not alone
Be saved, my father Alone
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst, and still
Gavest the weary thy hand.
If in the paths of the world
Stones might have wounded
thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing: to us thou wast still

Cheerful and helpful and firm!
Therefore to thee it was given
Many to save with thyself,
And, at the end of the day,
O faithful shepherd, to come,
Bringing thy sheep in thy hand.

This house has a former glory and we rejoice in it. It is a source of constant and never-failing inspiration to us all. But what of the latter glory of this house? We are sometimes inclined to look wistfully backward and think that the great days of the church are all in the past.

The element that imparts glory to a church is of a spiritual nature. A church is glorious in the degree that it radiates the spirit of its Lord. The elements that make a church glorious therefore is a beautiful spirit; a full measure of the spirit of our Lord.

If little children coming into this house should find a sympathetic leadership and place in the center, that would be glorious. If young people coming into this house should here behold the vision and should hear the call: "Whom shall I send?" and if in answer to that call they should say, "Here am I," that would be glorious.

If the stranger coming into this house should find a friendly greeting and should be made to feel that it was good to be here, that would be glorious. If the bereaved ones coming into this house should find comfort and the hopeless man hope, then ministering to human needs we should capture the glorious spirit and lo! the prophecy would come to pass even as it is written: "The latter glory of this house shall be greater than its former glory; saith the Lord of Hosts."

1770 MEETING — SALISBURY, SHARON

By Leonard Twynham

It was before the days of the Salvation Army or of Lorenzo Dow. The assembly was outdoors because the crowd was too large for the meeting house. That fact alone would prove that the incident antedated the motor and movie age. The voice rang out in stentorian tones, from no weak moralizer of the pulpit, but from one whose challenge could be heard a half mile off according to the testimony of a hearer who so reported later to Governor John Cotton Smith.

The cleric whose words carried so clearly was George Whitefield, a minister of the fervid Wesleyan School, who had broken in England with some of the traditions of his Anglican ordination. He had once audibly addressed twenty thousand people in London at Kensington Common, so his cries could not be lost on the winds of Salisbury and Sharon.

On his missionary tour through Connecticut he came from Norfolk at the invitation of Reverend Jonathan Lee, the first settled Congregational pastor in Salisbury, to speak here on June the 17th, 1770. The church was then across the street from the present edifice, on the site later occupied for many years by the famous tavern. Its seating capacity was too limited to accomodate people afflicted with the habit of letting their church-going wait on the arrival of a Billy Sunday or a Gypsy Smith.

The congregation stood about the lawn, across the street, and over the adjoining lots. Some of the timbers now in the Salisbury Town Hall vibrated to the timbre of the preacher's voice. Resonantly he shouted his text, taken from Zechariah 9;12: "Turn ye to the stronghold, ye prisoners of hope."

I have no way of knowing what he said, but I feel sure he did not refer to the British Empire as the stronghold. England and America were not then demos-headed allies. Anyhow, Whitefield was not uttering an election sermon. But I do know that what he ought to have said was significantly stated almost a century and a half later, in the critical fall of 1914, by Bishop Charles H. Brent of the Philippine Islands in the Cathedral of St. Mary and St. John, Manila, when, contemplating the World War, he led on inevitably to a Christian conclusion from these opening remarks: "They are words of fiery idealism muttered in a moment of time when the foundations of the world were broken up, when the wreckage of one invasion lay in the rear and the prospect of another hostile attack lay before . . . The older and major part of Christendom is writhing in an orgy of self-destruction. We may be distant in space from the scene of the holocaust, but no war is so far off now as to be to us merely as distant thunder."

It was the same old story. I trust Whitefield planted the gospel of inner peace and outward charity in the hearts of his listeners, from whose rock we are hewn.

The reponse was apparently favorable. He did not shake the dust off his feet. He moved on quietly to Sharon, and was hospitably received by Parson Cotton Smith who housed him overnight in the residence still standing on the estate of Miss Laura

Wheeler. There Madam Smith, that intrepid lady of quality, who later made a long journey to Vermont to care for her chaplain husband when he was ill, nursed the noted itinerant minister through a severe attack of asthma. Her patient was ready for his task the next day.

The House of Worship then stood where now a stone marker indicates, in front of the Hotchkiss Library. Windows were opened that the overflow attendants might hear. Special scaffolds and bleachers were provided, for people in Sharon preferred to sit down, not being so up and doing as Salisbury citizens. As the bronze tablet on the stone says, "George Whitefield preached here June 18, 1770. Text-'Marvel not that I said unto thee, Ye must be born again.'-John 3:7. An immense congregation assembled."

I cannot estimate the attendance, but I know that the speaker's voice, "soft as a flute and piercing as a fife," projected to the outer fringes of the audience. Perhaps that sermon is extant in some distant library or museum. I imagine that in it he said nothing much beyond a message of personal import, nothing bearing on international problems, for he was a gentleman and he knew that Parson Smith had invited him against the judgement of those who feared the visitor's Tory sympathies. Certainly he didn't thank God in a prayer for non-neutrality of the home government, as a metropolitan rector has recently done. And I suppose it was with some appreciation of the local scene that he read a scriptural passage from the Song of Solomon: "Awake, O north wind, and come thou south, blow upon this garden, that the spices thereof may flow out. Let my beloved come into this garden and eat the pleasant fruit." He won no enemies on such themes, and likely increased his friends. Then he shifted his ground to plant the glad tidings in Amenia.

Though he left pleasant memories and nobler minds behind, there were probably as always a few persons in Salisbury and Sharon who had neither hope nor rebirth. But Whitefield was an old-timer; he knew what to expect; and he himself had read a book on "Methodism and Enthusiasm Fully Displayed, Memoirs Relating to Mr. George Whitefield," which contained a verse on "The Field Preacher," caricaturing him thus:

"With Face and Fashion to be known,
With eyes all white and many a groan,
With arms outstretched and snivelling tone,
And handkerchief from nose new-blown,
And loving cant to Sister Joan,
Tis a new Teacher about the Town,
Oh! the Town's new Teacher."

Maybe the scoffers so reflected. Or perhaps Whitefield had so improved his appearance and technique before he attempted the Propagation of the Gospel in Foreign Parts that he delighted every Christian in Salisbury and Sharon. If so, mirabile dictu, requiescat in pace. And let us hope that among the hearers there were some who, though thrifty as Ben Franklin, absent-mindedly emptied their pockets on the collection plate, as that shrewd statesman had once done beneath the spell of Whitefield's oratory.

Old Sharon

WHEN SHERMAN CAME TO SHARON

By Leonard Twynham

At a grand New Year's Eve party in the home of Mr. and Mrs. William F. Buckley of Sharon, where hundreds annually enjoy rare hospitality and fellowship, I roamed among the guests. Thoughts of war were huddled here and there amid the crowd. I thought backward to the night over fifty years ago when there was an assembly of community friends and comrades in arms in the original unit of the same house. That happened when a hero of battles was the guest of honor, when Sherman came to Sharon. It was a primary event for these parts. Nothing so arousing to public interest had happened since President Grover Cleveland visited Lime Rock two years earlier.

Sherman came in the month of August in 1887. Orson Fowler, lecturer on Phrenology, friend and publisher of Whitman, was dying in the large glassy house on the road to Sharon Station. One night at a late hour a hundred veterans of the Civil War stood in formation and at attention on the lawn of William O. Wheeler. Presently they shouted the ancient hip-hip-hooray cheers as an expression of thanks to their host who had given them the opportunity of paying tribute to General W. T. Sherman.

The former Governor of Connecticut, the Honorable A. H. Holly of Lakeville, has just taken his leave. Refreshments had been served, notable for the absence of champagne and apple-jack; and a good time had been had by all. But on some faces there were tears. Memories of loved sons and brothers who perished for American unity welled into the glands behind the eyes.

Yet there was pride in the victory accomplished in notable degree by the guest of honor. He had ridden southward on his favorite mount leading a hundred-thousand men through enemy territory onward toward the sea till Atlanta was "Gone With The Wind." Whether these particular ex-soldiers "went marching through Georgia" was no matter; he had been their comrade in arms. The greatness of his generalship had been attested by many students of history.

Now he was a score of years older, a man of sixty seven, stalwart, friendly, distinguished in his hair and beard of snowy white. With hearty handclasp he greeted everyone present. The boys had gone forth a quarter of a century before in their youthful vigor; and now again they walked straighter and their steps became more elastic as they moved into the presence of a master of armies. Genially he spoke to his fellows.

The occasion was a thrilling event. Local men thereafter would return to their work with lighter hearts and livelier enthusiasms. Mr. Wheeler had arranged the open house; but the reception was especially for the men in faded coats of blue.

They had learned on short notice that the General was coming down from Albany to visit with his friend, Mrs. Lawrence Jerome of the prominent family from which came Jennie Jerome, mother of Winston Churchill. Mrs. Jerome was the mother of William Travers Jerome, former attorney of the Tom

Dewey school, whose name we remember in connection with reforms involving Tammany Hall gambling rackets and Harry Thaw. W. T. Jerome later maintained the Lakeville residence now occupied by Dr. Henry Sloane Coffin.

With Mrs. Jerome in Sharon, in 1887, lived her attractive niece, Miss Middleton. Miss Laura Wheeler would naturally have acted as hostess on such an occasion in the home of her batchelor brother; but she reported from Newport that she was unable to be present; so Miss Middleton assumed the responsibility and privilege.

Lawrence Van Alstyne, resplendent in uniform, supervised the martial aspects of the function. (His daughter, Mrs. George Kirby, still has the autograph album in which appears the signature of "W. T. Sherman, General, 1887," entered for a boy in his teens, George Kirby, who across the years preserved this token of a notable who had once sipped breakfast coffee in the Inn he managed).

The visit of Sherman was a red-letter happening in the life of Van Alstyne, who had served as a Lieutenant in the army penetrating the southland. He had touching and intimate recollections which bound him to the General. He recalled the spring of 1862 when he saw the wounded Sherman, with a shattered shin bone, lying on a stretcher, chatting constantly in unconscious delirium. He saw the surgeons pull out long pieces of bone with pincers; he saw the instruments yank at every end that showed; he saw the doctors' finger stuff the wound with cotton and bind it with long strips of muslin.

And how he rejoiced to see the brave man walk again, erectly under the stately Sterling Elm. As young Lawrence, he had left the joys of fishing at Long Pond above Sharon in company with John Loucks, and had joined the crack regiment of Sherman's division. In the deep south of Louisiana he had served as lieutenant commanding Company D, 90th., U. S. C. I. With that memory he could now carry high his shoulders adorned with velvet straps bordered with twisted cords of gold. He too shone with more than reflected glory; for he had been a reason for Sherman's victory.

Sherman's stay in Sharon was necessarily brief; but he found two hours in which to hail his fellows in arms. Local posts made hurried preparations to gather their members. Commander Rudd of Salisbury presented to the General the delegation from the O. H. Knight Post, and Senior Vice Commander Smith marshalled the John M. Gregory Post and marched them to the General's stand.

Beside Sherman in the reception line was the well-known Charles L. Benton, Commander of the Grand Army Post, who had just dined with the General and his friends in the Wheeler home. He was to live to tell twenty years later in "As Seen From the Ranks" many facts about the war and "Sherman's Bummers" who knew how to forage for provisions wherever they went. Doubtless that night in Sharon there were dinner-table jests about the bad name Sherman got for the scheme by which his troops pillaged food according to the ethical rights of an invading army.

Indeed, on this gala occasion in Sharon, there were more than subjective reminiscences. The welcoming committee found time to prepare outward symbols of an armed camp. Camp fires glowed about the yard; the band resounded with military airs and emphasized the faith that John Brown's soul was yet marching on; there was the call of the bugle, and the roll of the drum. Hearts beat more quickly in the encampment lit by flares and stirred by music.

A tent like that used by Sherman on his campaigns was pitched on the lawn in front of the porch; its flap was drawn open, and inside could be seen a cot, a chair, and the map and writing table of an officer. Beside the tent were two stacks of muskets with the customary pieces of equipment. The General smiled when he first saw this reproduction of the old scene of military action, and commented to the veterans within ear-shot, "I don't think any of you will sleep there tonight." A vivid reminder it was of the olden days when might had to be exercised to gain right.

In that setting the crowd mingled informally about the yard and the spacious grounds beneath Chinese lanterns hung to light the winding drives and the shadowy trees, and there within the wide piazza shielded by canvas and draped with flags the more personal friends exchanged their views and courtesies, gossiped in the whispering campaign against Cleveland and his girl bride and their peculiar child, and wondered at the chance of Ben Harrison to become, in the next campaign, the supreme commander-in-chief of the army and navy.

They gave not a rap or a snap whether Orson Fowler examined their heads or read their thoughts. Such as he, the "Strange Professor," passed and are forgotten, but those who fought with Sherman are immortal, if not as names, nevertheless as persons.

So came to the sons of Sharon taste of the glory that was. Then the candles burned low; the crowds dispersed: the General crossed the street to the Jerome residence, where now Dr. George Owen lives. There was silence in the night unpunctuated by strokes from a towered clock; men slept with their dreams, and woke to work with a will.

Another celebrated leader had graced the village with his presence, he who said of his own march that it "demonstrated a power in the National Government which was irresistible." Some of that force came from the Hotchkiss guns. (Did Sherman know how close he was that night to a source of supplies for weapons of war?). But most of the power came from men who carried the guns.

Those were the days when steel wills were more important than mechanized units, and when even the ore from Salisbury mines was not so valuable as the iron in the blood of men who manned the machinery of war.

Old Salisbury

By Leonard Twynham

Among the Famous Firsts this item should be on the record. The Scoville Library in Salisbury is the custodian of the first collection of books ever assembled in public reading rooms for the use of American young people. In the section on libraries in the Americana Encyclopedia there is mention of the first free public libraries in America which were supported by public funds and wholly free to the users.

Note is made of the fact that the earliest gift of books to a municipality was from Rev. John Sharp to the "City of New York for the benefit of the people." Then follows the comment: "This has disappeared as has another collection founded in 1803 at Salisbury, Connecticut." That error has been detected and corrected for the publishers by Miss Charlotte B. Norton and Miss Ernestine Bohlmann, alert sentinels who miss no tricks at their trading post.

Before the Bingham story began there was the local Richard Smith Library of 1771. It started with about 200 volumes; and later many others were contributed. Not till 1803 did the special acquisition of books "for the use of the young" take place. The trustees of town managed the matter in those early days, and gradually built up a large stock for that period.

So today with pride the residents of the community may read these words on a large sign over the cases enclosing the original collections: "Perhaps the first library in the United States to have received support from a municipality — also one of the first libraries for children in this country." There are counter claims advanced from Boston and Peterboro, N. H., and Harwinton, Connecticut, but the Library of Congress and the American Library Association make final the chief point of our present interest, that the children's collection is the first of its kind, in this country, which is extant.

Caleb Bingham was born in Salisbury on April 18, 1757, and spent his youth on farms in this vicinity. In 1782 he received a Master of Arts degree from Dartmouth College. He then became a master at Moor's Charity School, and later a teacher at Phillips Andover Academy. He soon took an interest in educational problems, helped make improvements in the Boston public school system, was instrumental in starting the Boston Library and for a period acted as its librarian.

By 1796 he had become a book-seller and publisher; and began operating a business at 44 Cornhill. He had written books himself previously, and continued at the same task. His "Child's Companion" had entered into competition with spelling books and Grammatical Institutes which Noah Webster had partly prepared while teaching in Sharon, and replaced them in large degrees. His experience in conducting a private school for girls had produced "The Young Lady's Accidence," and the two volume edition, "Address to a Young Lady on Her Entrance into the Polite World."

He admonished the tender souls, entering the cold and cruel world, with reference to truth, content, fortitude, pride, the Scriptures; and he included wise words about "Children to Parents." The climax of his advice was effective: "Restrain your im-

agination from giving to trifles an importance they do not deserve. Endeavor not to suppose the sting of the wasp has the venom of the asp."

He prepared also the "Astronomical and Geographical Catechism," which became a popular textbook, and, with his daughter Sophia as co-author, compiled "Juvenile Letters," a practical method in the instruction of composition. But the books resulting from his labors which had the widest circulation, selling into the millions, were "The Columbian Orator" and "American Preceptor." For over a quarter of a century they held extensive vogue, and according to the Columbia Encyclopedia "took the place formerly held by the Bible and Psalms in the New England schools.

These books contained numerous selections from British and American authors designed as lessons on reading and speaking. Their purpose was obviously to cultivate character and patriotism. The ending of "The Columbian Orator" seems especially apt in these chaotic times: "Happiness, peace, and affluence will throw their smiles upon the brow of individuals; our commonwealth will flourish; our land will become a land of liberty, and America an asylum for the oppressed."

Bingham, who had become an important figure in the educational life of the nation and was spreading these worthy principles over the country, occasionally found time to visit Salisbury and often turned his thoughts back to the scenes of his childhood. He recalled the limitations of his boyhood days; and, as he gazed at the piling shelves in his Boston home and office, thought he should do something for those boys and girls restricted to rural life near Mt. Rhigi and Twin Lakes. The result was a shipment of books, with this letter addressed to his brother:

"I well remember when I was a boy, how ardently I longed for the opportunity of reading, but had no access to a library. It is more than probable that there are at the present time, in my native town, many children who possess the same desire and who are in the like unhappy predicament. I have selected from my shelves 150 volumes for the commencement of a library for the sole use of the young children in Salisbury, from nine to sixteen years of age. To the small beginning it is presumed the liberality of your fellow townsmen will induce them to make such additions, from time to time, as that it will at length become respectable."

(I don't fancy the syntax in this last clause, but busy men can't stop to polish sentences.) Most of the original copies in that shipment are still on exhibition, and may be seen in the glass showcase along the east wall of the Scoville Library.

It is noteworthy that Bingham seems to have been rather humble about the creations of his own brain and hand, for only one of his own volumes now appears in the collection, "American Preceptor." (But maybe his works were so in demand that borrowers failed to return them, or they were worn to shreds.)

As one now reviews the assortment sent by the well-meaning donor, he wonders whether Bingham failed in judgement or let a secretary pick the lot from overstuffed shelves. For children "from nine to sixteen years of age" here is heavy stuff in ponderous tomes on history and biography. Healthy children could not be blamed if they fled to the trout stream and the swimming!

beach from "Plutarch's Lives," "Alexander the Great," "Christian Researches in Asia," "Principles of Philosophy," "Redemption," and "Rise and Progress of the Soul."

Of course, Garnett's "Lectures on Female Education," and the "Chivalry of the Crusades" might be better forcible feeding than many historical and educational movies. And there doubtless are some stories and a few pictures which would stir the imagination of boys and girls to wade through "Sermons to Young People," "Address to a Young Lady," "Improvement of the Mind," "Cook's Voyage," "Journal of a Tour," and "The History of Amercia." Rather strong diet, even these, for kids in their teens.

Of course, some of these were not on Bingham's batch of presented books, but I wonder how avidly the young sat by the shelves to digest them, or how eagerly they sought to take them in circulation. I wish we had the ledger. But perhaps they did pore over them or take them home more frequently than they seek the substantial books published today. Maybe Bingham's initial choice seemed the best possible. At the time he had no expert in child psychology or progressive education to tell him better, nor any consumer of "Poetry" to locate better verse than "Songs in the Night."

However, he might have found samples from the pens of his competitors, Webster and Franklin, or Blake's "Songs of Innocence," or a Bunyan's "Pilgrim's Progress" illustrated with woodcuts, or Scott's "Border Minstrelsy," or Defoe's "The Life and Strange Surprising Adventures of Robinson Crusoe," or his own excerpts from the masters. In any case, he provided the nucleus of a good library, and began the admirable practice of a juvenile department in public libraries. The collection remains a living memorial to his discernment and vision.

Only one item in the present Bingham list makes me smile with a somewhat puerile delight. It is a book on the "Life and Character of the Rev. Lemuel Haynes," the eminent colored minister of Rutland Vermont, by Timothy Mather Cooley, D.D. Because that man Cooley, who preached at the Congregational Church in Salisbury and was asked to become the regular pastor, replied, after looking over the territory and the people, that he did not want the position and responsibility. Maybe he failed to visit the library. Anyhow, that book was donated as an addition much after Bingham's time by a noble Christian who forgave even ministers too blind to know where they ought to settle down in peace and prosperity.

Mad 6
1944

Old Sharon

By Leonard Twynham

A LIVELY DEAD LETTER OF SHARON IS REVIVED

It lay for a century in a pile of trash in the attic of the Governor Smith Homestead, "Graystone Hall," in Sharon, where now Dr. Byron Stookey lives. Helen Smith did not mention it in her "Colonial Days and Ways." It passed with a batch of miscellaneous stuff into the hands of heirs and collateral descendants of the original Smiths. I found it in a jumble of letters in an old leather trunk labelled "William Mather Smith," which for years had rested in a garage in the wilds of the Ramopus in northern New Jersey. It is worth quoting for light it throws into the shadows of the past and upon the darkness of passing hours.

It is headed "Washington, Dec. 15th, 1807," is written by the Honorable John Davenport, and is addressed to the Honorable John Cotton Smith of Sharon, "my dear friend," "affectionately your friend."

The eldest sister of John Cotton was Elizabeth, who married Dr. Lemuel Wheeler of Red Hook, N. Y., a prominent surgeon who had served under Washington's command. One of their daughters married the lawyer and congressman of New Haven, John Davenport. He and John Cotton had been associated in politics at the national capitol.

I refer to the significant passages:

"I condole most sincerely with you my friend in the loss you have sustained by the death of so many of your and your wife's dear friends and relations . . . The call is loud to us to be also ready. That religion, whose mysteries you adore and whose precepts you practice, yields the only true consolation to the afflicted and depressed soul. May its joys be your portion!"

In a brief period John Cotton had been assailed by several griefs. His mother, whose portrait now hangs with that of his father in the Congregational Church in Sharon, had died a few years previously while visiting his sister, Juliana Radcliff, in Albany. His father, Cotton Mather, passed away in November of 1806. His older brother Thomas died at the age of nineteen. His uncle, his chief benefactor, Dr. Simeon Smith, builder of the famous stone mansion, had died in exile at West Haven, Vermont, in February of 1804. So the message of condolence meant something to John.

The letter also contains an allusion to the times when political public servants did not use the taxpayers' money to live in the most expensive hotels in Washington, and when hostelry managers did not cater so diplomatically to the whims of the suave lobbyists.

"I am located in the room (not suite) directly north and adjoining to that which we occupied," (room-mates in collegian style), "equally as good except that it has no closet." (I challenge the F. B. I., to find a contemporary representative of the lowest house who lives in a single room without a bath or closet.) "The mode of ejection without consulting me was peculiarly offen-

sive." (O ye rude tavern autocrats, devoid of respect for senatorial dignity!)

But thoughts more stirring than these arrived in the letter which reached the hands of John Cotton Smith, the peace-loving justice and magistrate of Sharon's quiet court. They arouse the lethargic even today:

"Our political horizon is not only clouded but it is 'darkness visible' — not a ray of light appears, all is doubt and uncertainty: you cannot learn in this awful crisis from the operations of Congress of peace and war. The gun boat system is at all events to go into operation, both houses of Congress have passed a bill to add 188 gunboats to the number now on hand, making in the whole 257, and these boats are to be manned agreeably to the Philosopher's plan from a naval militia, which I presume are to be organized and impressed into the service."

(Was this draft, conscription, or what-have-you, in peace time?)

"One million dollars will be appropriated for fortifications — this is to be the whole of our defense," (ah, that word has a familiar tintinnabulation in the ear), "including the militia ordered, for the United States in opposition to the naval force of Great Britain." (This being before the Royal Navy was our primary line of defence against aggression in the western hemisphere. But look not backward, ye dumb students of history!)

The quarrel must be with that nation, and if we go to war George Rex is to be humbled. The King of England by his late proclamation has drawn the line for the government of his nation with neutrals relative to their seamen; I presume we may consider it as fixed that they will reach neutrals." (I heard lately that somebody was searching neutral clippers for letters containing even money to feed starving women and children, not for secret codes meant to assist the enemy. Ah, well, there is healing in the snowy woods in winter.)

"They will make due reparation for the outrage upon the Chesapeake, and on that ground they will take their stand." (But civilization has happily progressed, and retaliation is no longer indulged in by Christian nations — only by pagan cliques and godless war lords.)

And then to the power in the White House: "I cannot learn that anything decisive has been done relative to the next Presidential elections. They have not yet had any caucus." (This latter is an ancient Latin word describing onomatopoeically the chatter of crows in a cornfield.) "I understand that Mr. Jefferson's friends say he will probably consent to be a candidate again provided we go to war. He is such a man of war that it will be all important for him to remain at the head — if this should be his determination."

Holy horrors! Let us read no more.

I wish I had the reply from Cotton Smith. I may find it yet, for I am still digging in the littered caches of trunks forgotten in Sharon.

**LANDON HONORED
FOR LONG SERVICE
AS SUPERINTENDENT**

A special service and celebration was held at the Congregational church during the school hour Sunday morning in honor of Howard F. Landon, for having completed 25 years as superintendent of the Sunday School. He was appointed to that position in 1915.

The members of the Sunday school presented Mr. Landon with an engraved pen desk set with a base of Brazilian onyx and engraved as follows: "1915 - H. F. Landon - 1940 Superintendent of Salisbury Sunday School." The presentation was made by Faith Wagner, small daughter of Mr. and Mrs. Thomas Wagner and a member of the beginner's class.

The high esteem in which Supt. Landon is held by the smallest tot in the beginner's class to the oldest member of the adult class was further expressed in an original song composed for the occasion by some of the members and sung by the junior choir.

During the last 60 years the Sunday school has had but three superintendents: George Burrall who served from 1880 to 1883; Thomas Lot Norton from 1884 to 1915 and the present incumbent, the Hon. Howard F. Landon, from 1915 to the present time.

**Ore Hill Mine Opening
Date Remains Indefinite**

Jan 30, 41
**Pumping of water delayed by weather says Mine Engineer Dickie.
Future development, actual operation depend on many factors.**

The field day various newspapers have had over the proposed opening of the old mine at Ore Hill simmers down to the fact that some time in the near future, when the weather becomes milder, the mine pit will be pumped out. What happens after that, whether or not the mine is actually worked, depends entirely on conditions found. These, roughly, were the words used by James Dickie, the mining engineer from Bridgeport who has bought the property, according to the report issued by Mrs. Edith Stone, Lime Rock real estate agent.

Mr. Dickie, who has rented the W. A. Bartle estate in Lakeville, was spoken to on Tuesday of this week just before he went back to Bridgeport. He appeared reluctant to commit himself regarding the future of the project. When queried as to how many men he intended to employ, he said that would depend on conditions found.

When asked if the pumps had arrived which had been scheduled to arrive some time previous, he stated that they had, but he had not bothered to get them because of the weather conditions.

"Next week we will bring them in," he said, but added that it depended on the weather.

When asked if he thought there would be any difficulty in pumping the water out, due to changed conditions in property rights along the old sluiceway, he said that he was not aware that there would be any.

From other sources in Lakeville, however, it was indicated that legal complications might arise over this matter, and possibly others, as property rights and mineral rights have in some cases been difficult to disentangle. The long procedure necessary to clear up the sale of the old Academy lot to the government for a post office was cited as a case in point.

The status of the mine enterprise to date leads to the belief that the actual development of the mine will depend on many factors. No one knows what the condition of the old workings is at present although it is generally agreed that the ore is there and is high grade enough to warrant the effort, if the expense of mining and shipping it elsewhere to be smelted is not too great.

As the mine was abandoned largely because it became uneconomical to work, due to developments elsewhere and changed conditions in the industry, it is believed that only new mining methods or a demand for ore greater than can now be supplied would warrant starting Ore Hill going again.

A new technique of powdered metallurgy, designed to use ore in powdered form, has been developed, according to the State Development Commission. This technique can be applied to Connecticut mines, the Commission states. In fact, in pointing out this possibility, the Commission was largely responsible in interesting Mr. Dickie in the mine, according to the Commission's own report.

At the same time, the Commission indicates that its enthusiasm over the mine is related to "the possibilities which this particular ore has to offer in connection with the national defense program." The assumption is that actual development, therefore, will depend largely on defense demands. If the demand becomes acute, Mr. Dickie is in a position to negotiate with the government or with mills which would utilize the ore. Until it becomes acute, some observers feel that the complicated problem of putting the mine in full operation, obtaining and housing adequate labor, shipping out the ore, etc., would not warrant the necessary investment.

In any case, even under the most favorable circumstances, it is pointed out, getting the mine into real production is not a matter of days or a month or so; longer time is necessary. The optimism expressed in various quarters about the coming boom to Lakeville appears to be a little premature under such circumstances.

Mr. Dickie himself does not seem

to be in a great rush. He has rented a house in Lakeville but spends a good deal of time elsewhere. The pumps are ready to be installed, but the weather has hindered proceedings and may do so for some time to come. A small trench has been dug out of which water now trickles, but the disposition of the entire pond has yet to be attempted. After that, even Mr. Dickie says he doesn't know what will happen.

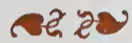


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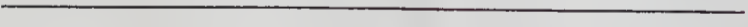
Bicentennial Celebration

of the TOWN OF .

SALISBURY, CONNECTICUT



August 21, 22, 23, 24, 1941



Under the management of
TOWN OFFICERS and THE SALISBURY ASSOCIATION



Town of SALISBURY, CONNECTICUT

Bicentennial Celebration

PROGRAM

THURSDAY, AUGUST 21ST

8 P. M. *Illustrated Lecture*, SALISBURY IRON, by Charles R. Harte.

FRIDAY, AUGUST 22ND

3 P. M. *Meeting* at Scoville Memorial Library. Odell Shepard, Lieutenant Governor (Author of "Connecticut, Past and Present"), Guest Speaker.

6 P. M. *Picnic Supper* at Holley Grove, Lakeville.

8:30 P. M. *Tri-State Choral*, Regional High School, Falls Village.

SATURDAY, AUGUST 23RD

10:30 A. M. *Regatta, Sailing Races*, Holley Grove, Lakeville.

2 P. M. *Town Meeting*, Town Hall, Salisbury, follow'd by *Band Concert* and *Pageant* presented by Children.


8:30 P. M. *Dance* at Regional High School, Falls Village.


SUNDAY, AUGUST 24TH


A. M. *Commemorative Services* in the Churches.


3 P. M. *Baseball Game*, Lakeville vs. Salisbury, Lakeville Field.


4 P. M. Gordon String Quartet, Music Mountain.

 LOAN EXHIBITS OF OLD AND CONTEMPORARY ART, PHOTOGRAPHS, and other Objects of Interest will be open daily at the *Central School* from 10 A. M. to 5 P. M.

 Approximately TWO HUNDRED HISTORIC SITES will be mark'd and a *Key* will be furnish'd to those interested.

 OLD HOUSES WILL BE OPEN'D, the Admission Fee to go to the *Historic Building Fund* of The Salisbury Association, Inc. [Thursday, Friday and Saturday, 2 P. M. to 5:30 P. M.]

 HEADQUARTERS OF THE BICENTENNIAL will be found opposite the Park in Lakeville.

 INFORMATION AS TO INNS AND LODGINGS will be supply'd to those who write to the Lakeville Chamber of Commerce, Lakeville, Connecticut.

General Committee

Honorary Chairman—Malcolm D. Rudd, Lakeville

Chairman—Mrs. Donald J. Warner, Salisbury

Vice-Chairman—W. Blanchard Rand, Salisbury

Vice-Chairman—I. Kent Fulton, Salisbury

Secretary—Mrs. Howard L. Aller, Lakeville

Treasurer—Sidney O. Cowles, Lakeville

First Selectman—Abram S. Martin, Lakeville

Selectman—George J. Selleck, Salisbury

Selectman—George W. Creelman, Lakeville

Town Clerk—Mrs. Grace E. Harding, Salisbury

Hear Ye!

IN ORDER that the townspeople of Salisbury, the hosts and hostesses of the Bicentennial Celebration, may be well informed in advance of the various events and interests scheduled for the dates of August 21 to 24, now only a few days in the future, the following announcements and schedules are given.

All of the exhibits will be housed in the Central School Building, between Salisbury and Lakeville. There will be a collection of old art, where the portraits of bygone citizens, their furniture, clothes, and interesting possessions may be seen. There will be also a collection of the art of modern days, where the work of our contemporary artists will be on view. In one room there will be an exhibition of old photographs, showing the streets and buildings of the villages as they looked in other days. There is to be an extremely interesting display of photographs of citizens whom we remember, but are no longer living. This exhibit is fast growing, and those who are intending to send the photographs of their families are urged to do so at once.

Miss Althea Curtis has prepared a series of water color sketches, showing costumes worn by citizens of Salisbury during two hundred years.

All of these exhibits will be open to the public free of charge every day from ten in the morning until five-thirty in the afternoons.

A score of old houses will be open for inspection each afternoon from two until five-thirty. Tickets for all of them will be sold for one dollar at the Bicentennial Headquarters in the Roberts Building in Lakeville. The proceeds from the sale of these tickets will be devoted to the Historic Building Fund of the Salisbury Association.

Mr. Harry Cimino of Falls Village has designed some charming kerchiefs, to be worn to give color to the occasion. They depict various local scenes, and may be purchased in a variety of colors, for fifty cents.

Bronze medals, made by the well-known firm of Whitehead and Hoag in Hartford have been struck for the Bicentennial. They have been designed under the direction of Mr. Malcolm Rudd, and are to be worn during the Bicentennial, and preserved as valuable keepsakes and heirlooms. Their price is also fifty cents. Both the kerchiefs and the medals will be on sale at Headquarters, the local stores, and by young women attendants at the various localities included in the program.

Numerals will be affixed to about two hundred sites of historic interest. A printed key to these sites will be furnished to

all who ask for them at the Bicentennial Headquarters.

Many townspeople have freshly painted their houses for the Celebration. Let us all be public spirited, put ourselves on the committee for the improvement of our premises, cut our lawns, weed our gardens, hang out our flags, keep the spot in front of our yard in perfect order.

A list of hotel accommodations and lodgings has been compiled, and will be available through the Chamber of Commerce and at the Bicentennial Headquarters in the Roberts Building.

On Thursday night at eight, in the Auditorium of The

Hotchkiss School, Mr. Charles R. Harte, of New Haven, will deliver a lecture on Salisbury Iron. The lecture will be illustrated, and will be not only of historical interest as depicting the place of Salisbury Iron in national history, but will explain some of the scientific features that have made our iron of a superior grade for various industrial purposes. This lecture is free to the public.

On Friday afternoon at three there will be a library Day at the Scoville Memorial Library, to which the public is generally invited. The guest speaker is to be Lieutenant Governor Odell Shepard, author of "Connecticut Past and Present." Mrs. Loudon Charlton will sing, and a valuable history of the library in Salisbury has been prepared by Miss Charlotte Norton, the librarian.

At six o'clock that evening there will be a picnic supper at Holley Grove in Lakeville. This is a revival of an old town custom. There will be a band concert, under the direction of Mr. Eggleston, and a box luncheon will be on sale for forty cents a box, consisting of Potato Salad, Egg Sandwiches, Baked Beans, Boston Brown Bread, Pickles and Cup Cakes. Coffee and soft drinks as well as candies and ice cream will be available. In case of rain, the picnic will adjourn to the Gymnasium of the Central School between Lakeville and Salisbury.

After the picnic supper, the Concert of the Tri-State Choral Club will be given in the Auditorium of the Regional High School.

A program of unusual interest is announced.

On Saturday, August 23rd, those who enjoy sailing races and aquatic sports may attend the regatta at the Holley Grove, arranged by the boys of the Rudd Camp and other sailors, swimmers and yachtsmen of the town. In addition to the yacht races there will be exhibitions of diving, swimming strokes, and water races.

The Town Meeting, at two o'clock on Saturday the 23rd may seem to most the outstanding single event of the celebration. Governor Hurley will speak, and there will be short talks by several prominent people who claim Salisbury as their home. A hymn has been written in honor of the occasion, to be sung by the audience to a well known tune; the words will be printed on the program of the day. The original Charter of the Town will be read; announcement will be made of the gift from Salisbury to old Salisbury, England as well as other important announcements.

Following the Town Meeting the Scout Troops and other young people will present a pageant, including episodes of town history under the arrangement of Mr. Hemmerly. Weather permitting this will take place on the Library lawn.

Everyone, old and young, is urged to come to the dance Saturday evening at eight-thirty in the Regional High School. Two orchestras have been engaged, one to play for the old fashioned square dances, and one for the modern "round dances." Admission will be fifty cents. Arrangements are being made for transportation for those who desire it, and will be announced later. A supper will be served in the High School Cafeteria, under the management of Mrs. Cero Beers.

The Churches will make special observance of the Bicentennial in the Sunday morning services.

Sunday afternoon a ball game has been arranged at three o'clock between Lakeville and Salisbury at the Lakeville field.

At four o'clock the Gordon String Quartette will give a concert at Music Mountain.

Contributors' Column

To the Editor

Winter Park, Florida
16 August 1941The Journal
Lakeville, Connecticut

Dear Journal:

Salisbury's first citizen the late beloved Judge Donald Ticknor Warner told me that the Rev. Adam Reid stated "From my congregation there could be assembled men capable of filling creditably every cabinet post at Washington." Dr. Reid was the pastor of the Salisbury Congregational Church from September 1837 to September 1877. He declined calls to parishes in Boston and other cities to remain in Salisbury. To consider one such call the Congregational ministers of northwestern Connecticut met at the home of a parishioner in Salisbury. After dinner a leading lay member of the Church declared: "Why Dr. Reid you can't leave us. If you do, we shall all go to Hell."

When Fort Sumter was fired upon, George Coffing gave a hundred tons of Salisbury iron to the Federal Government. Salisbury iron was used in the U. S. ship Monitor that fought the Merrimac. George Coffing had a pew in, and contributed liberally to the support of, every church in Salisbury and Lakeville, which was enlightened for the New England of ninety years ago. Read about him and others in Men of Worth of Salisbury Birth by Malcolm D. Rudd, published in Lakeville Journal. These papers should be in book form for use in the schools; also in the same book the papers of Henry Ward Beecher regarding Salisbury, first published in Star Papers.

Let us all assemble material for a collection of Salisbury anecdotes. Contributions of such material may be mailed to me. Salisbury has a record of which we may all be proud. May I urge that all join Salisbury Association Inc., cost \$1.00 yearly. The Association has done much good work and will do more. Salisbury is always first in my heart.

Sincerely yours,

George Coffing Warner

Centenary Town Meeting 1841

Lakeville Journal ————— *Aug 21. 1941*

The Salisbury Town Meeting which in 1841 was adjourned for one hundred years was held on October 20 in the Congregational Meeting House to celebrate "the 100th anniversary of the first town meeting held in Salisbury." At the regular town meeting on the first Monday of October, the 4th of October, 1841, it was "Voted That: this meeting be adjourned to the 20th inst of October, to be opened at the congregational meeting house at nine o'clock A. M." although, according to Judge Samuel Church, the first town meeting "was holden on the 9th day of November, 1741."

In preparation for the centennial celebration a resolution was passed at a meeting on January 20, 1840, "That a committee be appointed to make suitable and proper arrangements for celebrating the Centenary Anniversary of the first settlement of this town. Messrs. Samuel Church, Eliphalet Whittlesey, Jared S. Harrison, John C. Coffing, Roger Averill, Alexander H. Holley and Samuel C. Scoville appointed said committee."

Further plans are anticipated in the call for the town meeting of Monday, October 4, 1841, in which the eighth item is: "To see if the town will make an appropriation to defray the necessary and unavoidable expenses incurred by the committee of arrangements in making necessary preparations for the Centennial celebration," and the ninth item is: "To unite with our native born townsmen and emigrant friends in commemorating, pursuant to the order of exercises prepared by your committee of arrangements, 100th Anniversary of the first Town Meeting held in Salisbury." The call was signed by Jared S. Harrison, Nehemiah Clark, John Russell, Jur.

At a meeting of the inhabitants of the Town of Salisbury holden at the town-room in said Salisbury pursuant to the foregoing call, on Monday 4th of October, A. D. 1841. Lot Norton, Senior, Esq. was chosen moderator.

The business first in order was the choice of officers for the year ensuing whereupon the following were chosen, viz., Henry Saunders, Thomas B. Bosworth, John R. Ward, Assessors; William H. Walton, Philander Wheeler, Milo Barnum, Justus Whitehead, Milton Hubbard, Board of Relief; Jared S. Harrison, John Russell, Jur., Josiah M. Reed, Selectment; Roger Averill, Town Clerk; Albert Moore, Treasurer; Daniel S. Clapp, George A. Holden, William P. Bosworth, Constables; Abijah C. Peet, Horace Hollister, Asahel Humphrey, Robert Bostwick, George H. Lee, Grand Jurors; Wolcott Turner, James Blodget, Henry Groat, Henry Dauchy, Tythingmen; Moore Chittenden, Lucius Curtis, Dada Bundy, Daniel S. Clapp, James F. Ball, William Kelsey, William H. Walton, Elias H. Jocelyn, Albert Crowell, Haywards; Philip H. Bruce, Sealer of Weights; Silas B. Moore, Sealer of Measures; Thomas Stiles, Key Keeper; Eliphalet Whittlesey, Philo Parks, Nathaniel Benedict, Albert Bushnell, Fence Viewers; William H. Walton, Horatio G. Vandeuzen, Moore Chittenden, Leonard Richardson, Asylum Committee; Eliphalet Whittlesey, William P. Russell, Agents Town Deposit Fund; William C. Sterling, Treasurer Town Deposit Fund; Timothy Chittenden, William P. Russell, William H. Walton, Silas Reed, John C. Coffing, Committee on Roads.

Voted That: we lay a tax of six cents on the dollar on the list of 1841 payable into the treasury of the town on the first day of April, 1842, to defray the ordinary expenses of the Town for the year ensuing, including the expense of repairing and keeping

in repair the roads & bridges therein also the putting in repair the buildings of the Town at the Asylum.

Voted That: the collector of the aforesaid tax hereafter to be appointed secure the town to the acceptance of the selectmen, in the usual manner, and that he have for his services the usual commission upon his complying with the conditions aforesaid.

Voted That: George H. Lee be collector of said tax if he complys with said conditions.

Voted That: we allow our assessors fifty cents on the \$1000 in addition to the sum allowed by law for their services.

Voted That: the selectmen be directed to investigate the boundaries and all the facts regarding the burying ground near the Brick Store at Lime Rock and if in their opinion the same should be fenced, to fence the same in a suitable manner.

Voted That: the selectmen ascertain the space between the abutments of the bridge near Milo Barnum's according to the change contemplated in respect to the length of said bridge & necessary proposals for repairing a bridge at that place & report to an adjourned meeting.

Voted That: the sum of \$25 be appropriated out of money in the treasury for the binding and purchase of books for Bingham Library.

Voted That: the subject regarding Mr. Elijah Frink's taxes be referred back to the selectmen for them to act upon as they in their discretion may judge proper.

Voted That: a sum not exceeding \$60 be appropriated from the treasury of the town, to defray the necessary and unavoidable expenses incurred by the committee of arrangements for the Centennial celebration & that the same be used for no other purpose whatsoever.

Voted That: William P. Bosworth be collector of State Tax on condition he gives security to the acceptance of the Selectmen.

Voted That: the report of the Selectmen, of the Treasurer of the Town Deposit Fund, of the Committee on burying ground on Town Hill, this day submitted to the Town be severally accepted, approved and lodged on file in the office of the Town Clerk.

Voted That: William C. Sterling Esq. be authorized to carry into effect the provisions and recommendations contained in a report this day made to the town on the subject of the burying ground on Town Hill by the Committee thereof.

Voted That: this meeting be adjourned to the 20th inst October, to

be opened at the congregational meeting house at nine o'clock A. M.

Pursuant to adjournment the meeting was opened at the Meeting House October 20, 1841 when the object of the meeting was stated to be to unite with our native born townsmen and emigrant friends, in commemorating pursuant to the order of exercises prepared by the Committee of Arrangements, the 100th anniversary of the first town meeting held in Salisbury.

The following is a copy of the order of exercises prepared by the committee of arrangements and used on the occasion of the celebration,

VIZ

- 1st Procession under the direction of marshalls
- 2nd Calling the meeting to order by the moderator Lot Norton, Esq.
- 3rd Reading the Warning and the Charter of the Town by the town clerk, Roger Averill
- 4th Singing Ode prepared by Rev. Jonathan Lee
- 5th Prayer by Rev. George A. Calhoun
- 6th Singing original Ode by Rev. Jonathan Lee

- 7th Address by the Hon. Samuel Church commenced
 8th Recess of thirty minutes
 9th Music from the Band
 10th Meeting called to order by moderator
 11th Address by Judge Church concluded
 12th Singing Ode written by Churchill Coffing Esq.
 13th Address by John M. Holley Esq.
 14th Singing Ode by Churchill Coffing Esq.
 15th Invitation to strangers and citizens to a collation etc.
 16th Prayer by Rev. Chauncey Lee, D.D.
 17th Benediction by Rev. Chauncey Booth
 Voted That: the thanks of this Town be presented to the Hon. Samuel Church for the address he has this day delivered.
 Voted That: the Committee of Arrangements be directed to request of Judge Church a copy of his address to be printed under the direction of the selectmen.
 Voted unanimously that this meeting be adjourned to the 1st Monday in October 1941.

Attest

Roger Averill, Town Clerk

First Town Meeting 1741

Att a Town Meeting legally Warned by Benjamin White and held in Salisbury, November the 9th Anno:

Domi 1741 In persuance of an Act of the Generall Assembly of this Colony Held at New haven in

October Last Relating There To

Voted that Mr. Thomas Newcomb Shall be Moderator of sd Meeting

And it allso Voted that Cyrenius Newcomb Shall be Town Clearke for the Year Ensuing

And it allso Voted that Mr Thos Austin & Mr Isaac White be admited town Inhabitants

And it allso Voted that messrs Benjamin White Thos Newcomb and John Smith Shall be Selectmen for the Year Ensuing

And it allso Voted that Thomas Austin Shall be Constable for the Year Ensuing

And it allso Voted that John Smith and Samuel Bellowes Shall be Grand Jurors for the Year Ensuing

And it allso Voted that Samuel Bellowes Cornilus Kenickerbarker Ruluf Dutcher and Samuel Beebe Shall be Surveyours of high Ways for the Year Ensuing

And it Allso Voted that Thos Lamb Ruluf Dutcher and Cyrenius Newcomb Shall be Branders of horses for the Year Ensuing

And it allso Voted that Samuel Bellowes Ruluf Dutcher and Cyrenius Newcomb Shall be Listers for The Year Ensuing

And it allso Voted that Thos Ballis Shall be Pound Keeper for the Year Ensuing

And it allso Voted that John Smith Samll Bellow & Cornelus Dutcher Shall be Fence Viewers for the Year Ensuing

And it allso Voted that Thos Austin Shall be Collector for Year Ensuing

And it allso Voted that John Smith Shall be Sealer of Leather for the Year Ensuing

And it allso Voted that Samuel Beebe Shall be Town Treasurer Sealer of Weights and Measuers for the Year Ensuing

And it allso Voted that a Notification Set Up at the House of Samuel Bellowes and at the grist Mill Six Days Before the Day of the Meeting Signifying the Main Biusiness of the Day Shall be a Legal Warning For a Town Meeting

Bicentennial Town Meeting 1941

Call to Order.....	First Selectman, Abram S. Martin
Invocation.....	Rev. John Calvin Goddard
Reading of Warning.....	Town Clerk, Mrs. Grace E. Harding
Nomination of Moderator.....	Donald J. Warner
Song.....	"Salisbury Bicentennial Hymn"
Petition for Town Charter.....	Rev. Earl O. Pearman
Reading of Town Charter.....	Emerson B. Quaile
Reading of the Minutes of the First Town Meeting.....	Rev. John Porter Fellowes
Resolution to Commemorate the Centennial Town Meeting	William Barnett
The Centennial Celebration.....	Rev. John M. Mulligan
Address.....	His Excellency, Robert A. Hurley, Governor of the State of Connecticut
Address.....	Hon. J. Joseph Smith, Congressman, Fifth District, State of Connecticut
Addresses from the Floor.....	Miss Dorothy Kenyon Clarence C. Cook A. Holley Rudd William A. Prendergast William C. Cannon
Announcement of Salisbury Fund.....	John McChesney
Resolution (Adjournment to 1991).....	John Alsop Rand
Song	"America"
Benediction.....	Rev. Henry J. Chiera

BICENTENNIAL CELEBRATION

PROGRAM

Under the Management of Town Officers and the
Salisbury Association

THURSDAY, AUGUST 21ST

Eight P. M., Illustrated Lecture, "Salisbury Iron," by Charles
R. Harte. Auditorium Hotchkiss School.

FRIDAY, AUGUST 22ND

Three P. M. Meeting at Scoville Memorial Library. Odell
Shepard, Lieutenant Governor (Author of "Connecticut, Past and
Present"), Guest Speaker.

Six P. M. Picnic Supper at Holley Grove, Lakeville. Band
Concert.

Eight-thirty P. M. Tri-State Choral, Regional High School,
Falls Village.

SATURDAY, AUGUST 23RD

Ten-thirty A. M. Regatta, Sailing Races, Holley Grove,
Lakeville.

Two P. M. Town Meeting, Town Hall, Salisbury, followed
by Pageant presented by Children.

Eight-thirty P. M. Dance at Regional High School, Falls
Village.

SUNDAY, AUGUST 24TH

A. M. Commemorative Services in the Churches.

Three P. M. Baseball Game, Lakeville vs. Salisbury, Lake-
ville Field.

Four P. M. Gordon String Quartet, Music Mountain.

Loan Exhibits of Old and Contemporary Art, Photographs,
and other Objects of Interest, open daily at the Central School
from 10 A. M. to 5 P. M.

Old Houses opened, the Admission Fee to go to the Historic Building Fund of The Salisbury Association, Inc. (Thursday, Friday and Saturday, 2 P. M. to 5:30 P. M.)

GENERAL COMMITTEE

- Honorary Chairman—Malcolm D. Rudd, Lakeville
- Chairman—Mrs. Donald J. Warner, Salisbury
- Vice-Chairman—W. Blanchard Rand, Salisbury
- Vice-Chairman—I. Kent Fulton, Salisbury
- Secretary—Mrs. Howard L. Aller, Lakeville
- Treasurer—Sidney O. Cowles, Lakeville
- First Selectman—Abram S. Martin, Lakeville
- Selectman—George J. Selleck, Salisbury
- Selectman—George W. Creelman, Lakeville
- Town Clerk—Mrs. Grace E. Harding, Salisbury

THE SCOVILLE MEMORIAL LIBRARY DAY

Sponsored by the Scoville Memorial Library Association as a special feature of the Bicentennial of the Town of Salisbury, Conn. To be held at the Library, 3 P. M., Friday, August 22d, 1941.

PROGRAM

1. Welcome by the President of the Association.....
Dr. John Calvin Goddard
2. Historical Sketch of the Library by the Librarian.....
Miss Charlotte Barnum Norton
3. "Salisbury" a poem by Miss Julia Emmons Goodwin
4. Songs by Mrs. Loudon Charlton:
"Phyllis has such charming graces".....Anthony Young
"Die Forelle".....Franz Schubert
"Contemplation".....Charles M. Vidor
"My Love is a Muleteer".....Francesco di Nogero
5. Address, "Connecticut Towns".....
By His Excellency, Odell Shepard, Ph.D., Lieutenant-Governor
of Connecticut
6. "My Country, 'tis of Thee!"

- Announcement of Salisbury Fund.....John McChesney
- Resolution (Adjournment to 1991).....John Alsop Rand
- Song "America"
- Benediction.....Rev. Henry J. Chiera

BICENTENNIAL CELEBRATION

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Salisbury Association

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Eight-thirty P. M. Tri-State Choral, Regional High School, Falls Village.

BICENTENNIAL CELEBRATION

(Continued from page 1.)

SALISBURY BICENTENNIAL HYMN

(Tune, HANOVER)

Our forefathers came and conquered the wild
To found a new home, with chattel and child.
They broke the tough furrow in hope and in toil;
Lord, grant us fair harvest who till now that soil.

They brought here the faith their ancestors won
From jealous denial by prelate and throne.
In pride the green valley still bears their white fane;
Lord, give us the wisdom that faith to maintain.

HISTORIC SITES OF SALISBURY

The following are the homes and famous places open to the public during the Bicentennial Celebration.

Camp-Ball house, Gillette place. Homestead of Deacon Hezekiah Camp who settled in Salisbury about 1745 and is supposed to have completed the house soon after. Said to be oldest inhabited house in town.

Fisher House, near this site was the home of Jonathan Scoville prior to 1800. Later owned by Samuel C. Scoville and his descendants. Somewhat to the west of this was a farm which later belonged to the Scovilles and was owned from 1769 by Silas Dean till the date of his death. Dean with Benjamin Franklin and Arthur Lee were sent by the Continental Congress as Commissioners to Paris during the Revolution.

D. J. Warner house, approximate site of Baylis, 1742, and Joseph Lee homesteads, early part of present building probably dates from 1774. Later occupied by Bushnells, Seeleys, and Williams.

Miss E. Fowler's house, built by Stiles family in 1772, later Ball-Clark-Fulton homestead; house situated on old grant of Andrew Hinman.

Miss Margaret Williams' House, built by John M. Holley in 1808. Site of earlier house occupied by Richard Smith, ironmaster and Library founder, Whiting, and others.

Hollywood, built 1851 to 1853. Now home of Charles E. Rudd, built by Gov. Alexander H. Holley.

E. O. Wagner's house, formerly Chapman-Fitch-Reed. Believed to have been built about 1765.

Donald H. Mace home, former owners Eliphalet Buel, 1845, later James Landon.

Schoolhouse, Harrison district, Long Pond.

Treadway house, former home of Asa Hutchinson and his son, Deacon Myron Hutchinson. Probable site of an earlier Hutchinson house.

Rand house, said to have been built by Thomas Chittenden who left Salisbury for Vermont about 1773, and was afterward first governor of Vermont. Brewster-Belcher-Dauchy. Whitridge, formerly Holmes, 1830-40, part of the school lot in the 4th division of lands formerly owned by Joshua Jewell. Probably the first house on this site was built by Joshua Jewell prior to 1768. There was also a "cyder" mill on the land nearby.

"Hillcrest," Dwight Allen house, for a long time home of Eliphalet Whittlesey and Whittlesey family. House built about 1790.

W. C. Cannon place. Crossroads Tavern of Simeon Granger and Simon Dakin, 1806, and later town farm beginning 1828.

H. N. White house, Reed-Bushnell 1775-1781.

Site of Chapin Furnace and early iron works, later Landon & Co. and others. Nearby stands the Old Stone House, origin of which is obscure, but probably dates from the Revolutionary period, possibly earlier. Said to have been occupied by Smith-Austin family at an early time.

Flag Pole, on park, approximate site of home of Cornelius Knickerbocker first settler in present Lakeville, later homestead of Daniel Morris and Col. Joshua Porter, birthplace of Gen. Peter B. Porter and Judge Augustus Porter. Town Hill Cemetery, formerly part of the market place or green set apart as a burial place April 11, 1757.

Piel House, probably built by Buel Deming prior to 1823. Buel Deming was a grandson of Col. Nathaniel Buel. Miles house, formerly the Van Deusen-Bingham-Plumb homesteads. Earliest portion of house probably pre-Revolutionary, front part completed by Caleb Bingham shortly after 1800.

Goode Davis house, site of Philo Nichols, 1803, later Nathaniel Averill and Adam family.

J. R. Swan house, the land formerly belonged to William White before the settlement of the town. On it were houses in 1751, belonging to sons of William White, Benjamin and Isaac. Benjamin's house was south of the brook; Isaac's house was north of the brook about on the site of the present house. The present house was built by Nathaniel Church, father of Judge Samuel Church, about 1802. In the fork of the road running westerly stood an Indian block house. East of the house nearer the river is a very old burying ground.

The following are a few of the other historic sites within the Town.

Old Burying Ground, deeded to the town May 29, 1750, by Robert Walker of Stratford, an original Proprietor of Salisbury. The earliest dated stone in this cemetery is that of Dr. Wade Clark, who died August 6, 1750.

Grist Mill and Saw Mill. Very early owner, Thomas Lamb, ca. 1740. Among later owners, Hervey, Clark, and Selleck.



Air view of the town of Salisbury showing Lake Wononscopomuc in center, Lake Wononpakook in lower right and Deep Lake, once an ore pit, in lower left. In the distance can be seen Twin Lakes. Lakeville, Salisbury and Taconic lie within the range of this picture. (Photo by Fayette Card.)

Forge (see furnace stack on left). Mt. Riga, approximate site of Ball's forge, ca. 1781. Furnace begun in 1806 by Kelsey, completed 1810 by Holley & Coffing. Operated by them and by Coffing, Holley, & Pettee, the Salisbury Iron Company and the Millerton Iron Company, until about 1860; forges, trip and hammer shop, etc., located nearby. School House (cross bridge below dam). 71 pupils in 1820. Approximately 1800 feet above sea level, said to be the highest in the state.

Congregational Church, contract 1798, built 1799-1800. Rev. Henry Whitefield, famous evangelist, preached on open space (now Congregational Church, Salisbury) to an open air congregation in June 1770. There was no building large enough to accommodate the crowd.

Scoville Library 1894 (see pamphlet published this date by Charlotte Norton, Librarian).

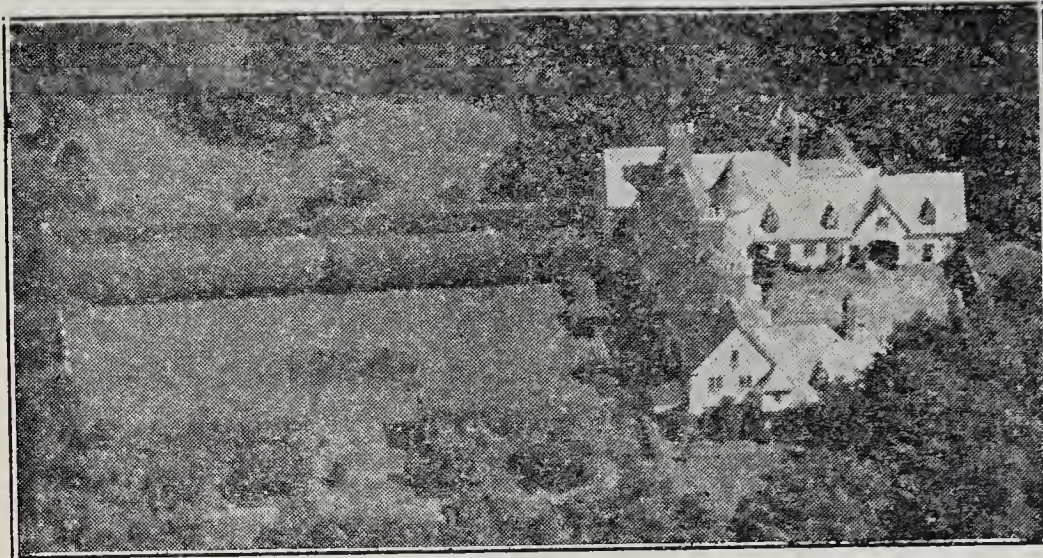
Salisbury Academy, built ca. 1834. Daniel Moore's general store stood a short distance north of the Academy. Pound nearby.

St. John's Episcopal Church, built in 1821.

Ragamont Inn, Daniel Clapp's "Salisbury House," and thereafter the "Maple Shade Hotel."

Reed Cemetery, is the Reed family walled cemetery prior to 1814, maintained by a fund provided by a descendant living in Honolulu.

Sage's Ravine, site of Nathaniel Jewell's cornmill, 1753, Nathaniel Forge before 1763, and saw mill. These properties later belonged to Mehitabel Webb and the Sage family for whom the Ravine was named. Later industrial activity there by the Joyce family gave it the name of Joyceville. Stiles Meadow, both sides of road between Warner's and



Air view of Mrs. Herbert Scoville's home, Taconic; one of the many beautiful homes in Salisbury.

Fowler's. In November, 1778, German prisoners of war, commonly called "Hessians," camped here on their way from Boston to Virginia. They were part of Burgoyne's army which was surrendered at Saratoga in October, 1777. These prisoners had no tentage, but found shelter where they could in barns or in the open and suffered many hardships. They were convoyed by colonial militia and passed through Sharon, etc., to Fishkill, N. Y. It is probable that the number of prisoners passing through this section was about 1,000 and not all in one body. Part of the group also camped on Porter's Meadows, the flat in Lakeville. There one of them, John Hertman Lotz, deserted and was for many years afterward the village miller. His homestead was on the site of Dufour's garage.

Hendricks-Davis-Barnum Ore bed—generally called the Davis mine. It was worked by Thomas Lamb and as a mine may have been opened even earlier than Ore Hill. Star Pit, another early mine, is nearby.

Porter Ore Bed (end of road between 55 and 57). Worked to some extent in the last century.

Barak Matiff, name given by Dutch when they were trying to include Salisbury in the New Netherlands Colony. In 1905 George Coffing Warner gave the north end of this hill adjoining the road to Salisbury as a memorial to his mother, Maria Birch Coffing Warner 1847-1901. It is now being developed as a town park.

Left: Rehoboth Methodist Church and Chapel in Lakeville. Center: St. John's Church, Episcopal, in Salisbury. Right: The Church of Christ, Congregational, in Salisbury, the oldest of the three.



THE CHURCH OF CHRIST SALISBURY

By Earl Pearman

Since the founding of the church in Salisbury, only eight men, previous to the present incumbent, have stood in its ministerial succession. These were extraordinarily able men, each with his own peculiar intellectual and spiritual endowments. To make a biographical study of them, even from the meager records available, is indeed a spiritually edifying exercise. Moreover, the biographer is impressed with the grave responsibility which rests upon one who is destined to carry on the great tradition and follow in their train.

Although religious services were held here from the beginning of the settlement of the town, the formal ministry began with the organizing of the church and the calling of the Reverend Jonathan Lee in the year 1744. Mr. Lee was born in the town of Coventry and studied at Yale where he was graduated with the class of 1742. In those days, before the establishment of Theological Seminaries, it was customary for a young candidate for the ministry to study with some seasoned minister or theologian. Accordingly, Mr. Lee, after his graduation from Yale, studied theology for two years with the Reverend Elisha Williams at Lenanon.

Early in 1744 Mr. Lee received an invitation to candidate at the pioneer settlement of Salisbury. He obviously made a favorable impression, for a call was immediately extended to him to become the first minister of the church here and in August of that year he accepted in these words:

"As far as I can discover, I being called not only of you, but of God, do therefore testify mine acceptance of the call and hereby profess my willingness to labor for your good in the work of the Gospel ministry, according as I may be assisted by the grace of Almighty God; and hoping and trusting in His goodness, and depending upon a continual remembrance in the fervent prayers of the faithful, I give
(Continued on page 5.)

and devote myself to Christ and my services to you for His sake."

The terms of Mr. Lee's call provided that his remuneration should be 160 pounds in old tenor bills for the first year, this amount to be increased to 180 pounds by the fifth year. This was in addition to a piece of land consisting of seventy-five acres, set aside for the support of the ministry. A log house 30x24 feet was subsequently built to provide residence for the young minister and his bride, Elizabeth Metcalf, step-daughter of President Clapp, of Yale college. This house was also used as a place of worship and it was in this house, directly across the street from the present parsonage, that Mr. Lee's ordination took place. There the ordaining council convened on the 23rd of November, 1744.

Dr. Adam Reid gives us a fairly vivid description of this ordination service. It was in accordance with the Cambridge Platform, rather than the Saybrook Platform. The period was known as The Great Awakening. Under the leadership of Jonathan Edwards a great revival was sweeping over many of the New England churches. This revival was accompanied in many instances by fervid emotional experience. The Cambridge Platform supported the movement, the Saybrook Platform frowned upon it. It is significant that Jonathan Lee accepted the Cambridge Platform and later when Jonathan Edwards left Northampton and took up his ministry at Stockbridge a warm friendship was formed between the great theologian and the young minister at Salisbury. It is very probable that Jonathan Edwards preached here.

Mr. Crossman records that at the time of Jonathan Lee's call to Salisbury there were eighteen English families in the town, and the newly formed church consisted of eleven male members. The first congregation worshipped in the log building which served as both church and house until 1749 at which time a church building 45x35 was raised on the site of the present town hall.

Mr. Lee fell on sleep on the 8th day of October, 1788 after forty-four years in the ministry of this church and his body was interred in the burying ground nearby. He left a distinguished line of descendants.

After the passing of Jonathan Lee the pulpit was supplied for some time by a number of temporary clergymen. In the summer of 1796 a call was extended to the Reverend Joseph Warren Crossman to become the second settled minister of the church. Mr. Crossman was born in Tauton, Mass. twenty-one years before his call here. He was a graduate of Brown University and for one year had studied theology with the Reverend Mr. Judson, of Sheffield. He was ordained in the old church on the 4th of April, 1797. The ordaining council consisted of the Reverend Messrs. Robbins, of Norfolk; Judson, of Sheffield; Cotton Mather Smith, of Sharon; Edwards, of Colebrook; Hooker, of Goshen, and Mills of Tarringford.

Mr. Crossman's ministry here extended over a period of fifteen years and in many respects it was a notable one. Three years after his settlement, the present edifice was raised.



Farnam Tavern, Lakeville, established in 1795, by Peter Farnam and the oldest inn still in operation in the Town of Salisbury. It housed the first post office of the Town.

One of Mr. Crossman's distinct contributions was a brief history of the beginnings of the town. Of this rare old document only a few copies are extant. Although his historical contribution is in many respects invaluable, it is a warning to amateur historians for it contains several obvious inaccuracies. He was not sufficiently factual to be a capable historian. He was inclined to substitute tradition for fact.

This was his only pastorate and he passed away at the age of thirty-seven. Of him Judge Church gave this testimony: "The religion he preached was exemplified in himself."

After the death of Mr. Crossman the church remained without a settled pastor for six years. During this interim however the church experienced one of the most effective revivals of its history. This revival occurred under the preaching of a temporary supply, the Reverend Asahel Nettleton who was described by Dr. Reid as "a man without any brilliant or imposing gifts." Mr. Nettleton was assisted, at least in part, by the Reverend Amasa Jerome. Dr. Reid describes this revival in these words: "Persons of every age, from seventy down to ten or eleven, and in every rank of society . . . were brought under the deepest conviction." The result of the revival was that more than three hundred souls were converted. Sixty-seven were received into the church on one Sabbath, twenty-two on another and thirty-five on still another.

In 1818 a call was extended to the Reverend Lavius Hyde to become the third minister of the church. He was ordained here on the 18th of March of that year. Mr. Hyde was born in Franklin, Connecticut. He was graduated from Williams College and Andover Seminary. His wife was a poet of considerable renown. She composed many hymns, some of which were included in the famous hymnal, "Songs for the Sanctuary."

Mr. Hyde's ministry here covered a period of but four years and one cannot but feel that they were four unhappy years. Although the vote to call Mr. Hyde was almost unanimous, his call

was opposed by a handful of wilfully obstinate men. Instead of abiding by the decision of the majority, these men opposed the new minister in every conceivable way and left nothing undone to obstruct his work and make life unpleasant for him. The result was that after four years Mr. Hyde tendered his resignation. Happily a copy of it is included in the record of the church. In an effort to create harmony in the church, Mr. Hyde, with true self-abnegation, took all the blame upon himself. His resignation was accepted not without profound regret on the part of the great majority of the congregation and a meeting of the Consociation was called to dissolve the relationship between church and minister. Lyman Beecher, then minister of the church at Litchfield, headed the committee to investigate the unhappy circumstances. This committee completely absolved the minister. Later a belated statement of the determined men who opposed Mr. Hyde was made and spread upon the records in which they acknowledged their guilt.

In 1825 a call was extended to the Reverend Leonard E. Lathrop to become the fourth minister of the church. Mr. Lathrop was born in Gilead, Connecticut. He was graduated from Middlebury College in Vermont. He studied theology under a Dr. Matthews in New York City and was ordained with orders in the Presbyterian church.

Mr. Lathrop found the church here weakened through the dissension attending the unhappy incident in Mr. Hyde's ministry. Nevertheless he labored faithfully and patiently and in the spirit of Christian goodwill with the result that the old wounds were healed and a strong church fashioned. No spectacular revival attended his ministry, but there was a steady increase and a wholesome strengthening of the church. During the twelve years of his ministry 177 were added to the rolls of the church, 158 by profession of faith and 19 by letter of transfer. The end result of his labors here was that the church which he found feeble through distractions, he left strong and harmonious.

Dr. Reid regarded Mr. Lathrop as the ablest clergyman who up to that time had ministered here. He was greatly beloved in the town. In 1837 he resigned to accept a call to the Second Presbyterian church at Auburn, N. Y. He died in the neighboring village of Sharon in 1861.

Almost immediately after the conclusion of Mr. Lathrop's pastorate a young Scotsman was discovered preaching with great power at Amenia, N. Y. This young man was also a Presbyterian and his name was Adam Reid. Two weeks after Mr. Lathrop's dismissal Mr. Reid candidated here and received a unanimous call. He was installed on the 27th of September, 1837. He was a graduate of Glasgow University and had had graduate study in theology and philosophy. At the time of his call here he was twenty-nine years old.

Adam Reid's ministry was a notable one. It was accompanied by powerful preaching. A few still living can remember him and clearly visualize his tall, erect, dignified bearing. He was a personal friend of Henry Ward Beecher. Both were enthusiastic

(Continued on page 10.)

fishermen and Beecher delighted to spend his vacations here. ❖❖❖

Dr. Reid carried the church through the hard years of the Civil War. He was a staunch abolitionist and patriot. Williams College gave him a doctorate. His brilliant preaching brought great distinction to the church. He refused calls to large churches in Brooklyn, Boston and New Haven. In 1877 after a ministry of forty years here he preached his farewell sermon and offered his resignation. This the church refused to accept and retained him as pastor emeritus. After his retirement it was his custom to write a fresh sermon every week. On November 2nd, 1878, he fell on sleep and his remains were interred in the soil that he loved.

The sixth minister of the church, the Reverend Cornelius Ladd Kitchel, was called in 1877. Mr. Kitchel was the son of the Reverend Harvey Dennison Kitchel, president of Middlebury College. He was graduated from Yale College with the class of 1862 and from Yale Seminary in 1867. Before coming here he had served the church at Guilford.

Mr. Kitchel is remembered here with deep affection. He was not only a scholar and a gentleman of fine culture, but above all a thorough Christian whose ministries reminded his fellows of the One whom he acknowledged and served as Master and Lord. In 1883 he resigned to accept a chair at Yale and there he left the impress of his gracious personality upon class after class of students. His affection for Salisbury was always warm and as an expression of this affection he gave the sum of one thousand dollars to the church stipulating that the interest should be used as the pastor's library fund.

After Mr. Kitchel's resignation the attention of the committee appointed to select a new minister was called to a young man, a native of this state and graduate of Yale College, who had but recently completed his theological studies at Chicago. The long ministry of Dr. John Calvin Goddard which began here in 1884 is so familiar and has been fraught with such fruitfulness that it is extremely difficult for the biographer to attempt to summarize it in the space allotted in an account such as this.

During the fifty-seven years in which he has served in the ministry of the church in Salisbury, Dr. Goddard has brought distinction to himself and honor to the church and community. Here he came as a young man with his bride. Here his children were born and reared and received a cultural background which distinguished them and flowed on through them to their children and their children's children. Here he fulfilled his ministry in the only church he ever served. Here, by the Grace of God, he is with us still a father, counselor and friend. None who stood in the great succession filled it more effectually and none left a more lasting influence for good upon the community than he.

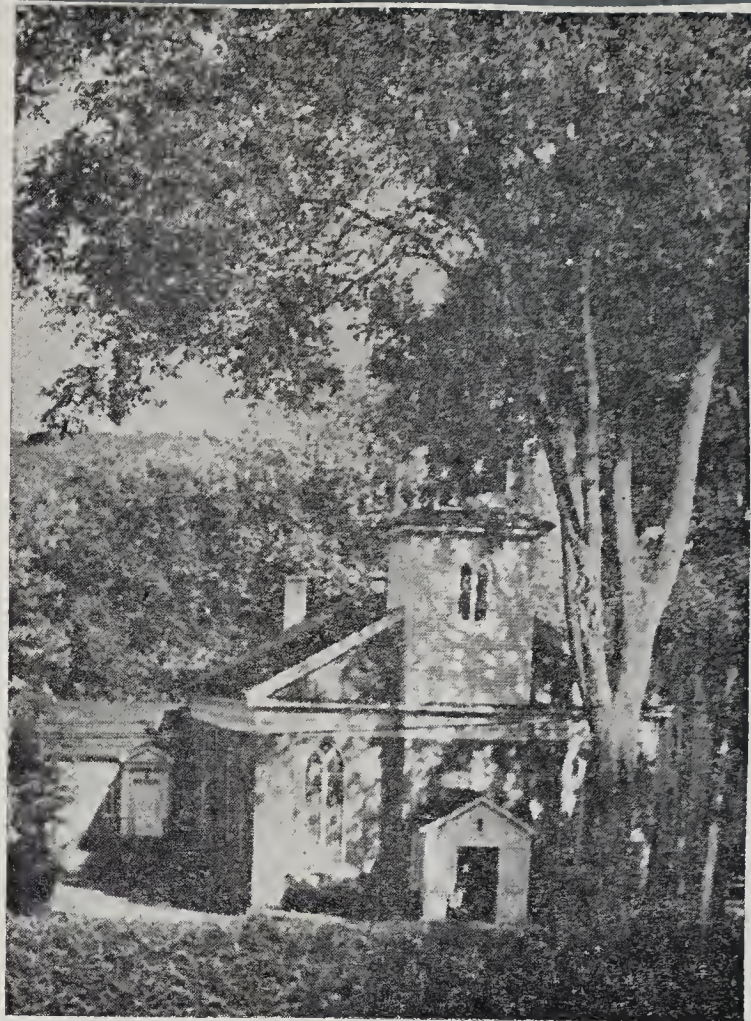
This brings us to a consideration of the last of the eight good men and true who preceded the present incumbent, the Reverend Roger Eddy Treat. Mr. Treat was graduated from Harvard University and Harvard Divinity School. After a short pastorate at Windsor he accepted a call here in 1921. He is remembered with deep affection by a host of loyal friends. His sermons were noted for their excellent form and superb diction. He ably carried on the traditions of the succession in which he stood.

In 1926 Mr. Treat accepted a call to the Bushnell church in Detroit and ever since his many friends here have followed his ministry there with warranted pride.

To trace the history of the church in Salisbury is to trace the history of the town, so inextricably intertwined are the two. The founders of the town were the founders of the church.

During this bicentennial year our thoughts turn, as they do

not turn in ordinary times, to the past. The anniversary has impelled us to search the old records with sentimental hearts and refresh our minds with reference to the traditions and the history which are ours. Thus before our mind's eye the generations rise and pass away, but leading each generation we perceive a kindly shepherd each "bringing his sheep in his hand."

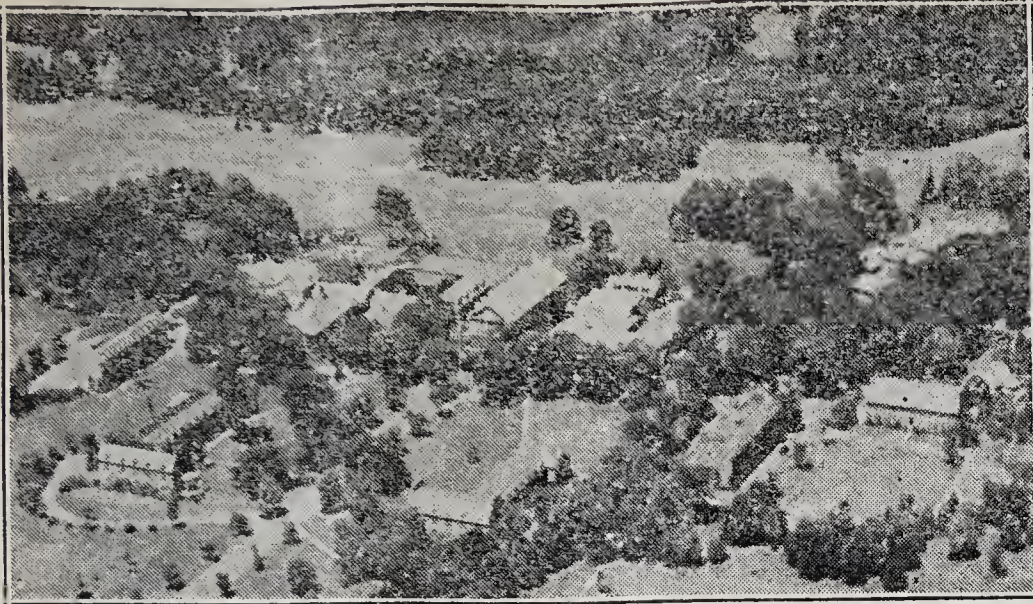


HISTORY OF ST. JOHN'S CHURCH SALISBURY

The Church of England, from which sprang the later Protestant Episcopal Church, was relatively unimportant in colonial New England, where the Puritan settlers did not look with favor on a Church which many of them had come to America to escape. It was not established by law in Connecticut, as was the Congregational Church, and it had to depend for its support largely on an English organization, the Society for the Propagation of the Gospel in Foreign Parts. Founded in 1701, the "Venerable Society" for eighty-four years carried on the mission work of the Anglican Church, sending out missionaries and teachers, and distributing Bibles and religious works.

The greater part of the first settlers of the Town were members of the Congregational Church. But among them were a few families who cherished the rites of the Church of England. These latter turned, for the celebration of their services, to the occasional visits of the "Venerable Society's" missionaries. One of the first of these to come to Salisbury was the Rev. Solomon Palmer, formerly the Congregational Minister at Cornwall. He built a "timber church" in Sharon in 1755, and a similar one in Salisbury in the following year. He was succeeded by the Rev. Thomas Davies, to whom the growth of the Church in northwestern Connecticut was largely due. Thomas Davies made several visits to the Town, and records the baptizing of 14 children in 1764. Other missionaries continued to visit Salisbury until the outbreak of the American Revolution.

The Church of England in the Colonies suffered severely



HISTORY OF ST. JOHN'S CHURCH

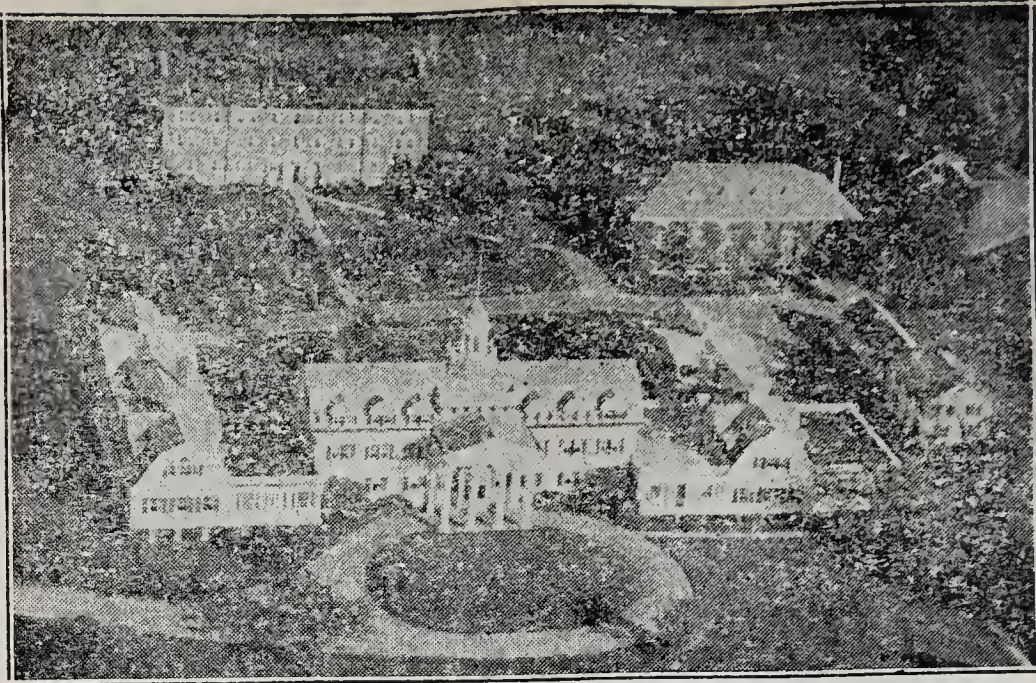
(Continued from page 3.)

during the Revolution. "No one minister north of Pennsylvania joined the side of the insurgents." They were branded as "Tories," persecuted, and driven into exile and hiding. The "Venerable Society" virtually suspended its activities in the colonies. And for several years the members of the Church in Salisbury were without a minister and exposed to the abuse of the Revolutionary "patriots."

With the founding of the American Republic the Church of England in the Colonies became the Protestant Episcopal Church in the United States, and entered upon happier times. Services were regularly held in the Town, beginning in 1792, conducted by Capt. Timothy Chittenden as lay reader, in the schoolhouse in Lakeville, the Methodist house, and a private dwelling. Samuel Seabury, first Bishop of the Diocese of Connecticut, visited the parish on several occasions and confirmed a number of persons.

In 1801 the Episcopal Congregation in Salisbury adopted the Constitution of the Church. The first two decades of the XIX century were not, however, years of steady growth for the parish. It was reported "vacant" in 1808, and a few years later a missionary from the Society for the Promotion of Christian Knowledge, an American society which resembled the earlier "Venerable Society," described his visit to the Town, saying, "at Salisbury there are also a few Episcopalians, destitute of the means of procuring the services of a clergyman, and deprived of the regular administration of the ordinances of the Gospel."

In 1819 the Rev. George B. Andrews was appointed to the care of the Church in Salisbury and in several neighboring towns. Thanks to his "spirited exercises, seconded by the contributions of the friends of the Church, and generous assistance from some liberal individuals of other denominations, the present church building was erected," in 1822, on land deeded to the Church by Horace K. Hubbard. The name of George Andrews heads the list of the Rectors of St. John's Parish. Under his successor, the Rev. Stephen Beach, the building was consecrated by Bishop Brownell, in 1824.



Left, above: Air view (photo by Fayette Card) of Hotchkiss School, founded 1892 by Maria H. Hotchkiss. George Van Santvoord has been headmaster for the past 15 years. Center, above: air view (photo by Fayette Card) of Salisbury School removed from Staten Island to present site in 1901. The present headmaster is Emerson B. Quaile, who succeeded his father, Rev. G. E. Quaile, the founder. Right, above: Indian Mountain School, founded 1915 as a farm school; rebuilt after burning in 1929 and now conducted as a school for small boys. William M. Doolittle is headmaster.

Subsequent additions called for the rededication of the Church in 1852.

Since the building of the present church the parish has grown steadily. Stephen Beach found 11 communicants on his accession in 1823. Eighteen years later the number is given as 30. By 1867 it had risen to 70, and in 1894 to 122. Today (1941) it is over 250. In considering these figures it must be borne in mind that the Town's population has increased by less than twelve per cent over the past twelve decades, and that the parish was divided 68 years ago by the founding of Trinity Church, Lime Rock.

The people of that village, "who week after week toiled through mud or snow to attend the worship of the House of God" found the distance from the Church in Salisbury a "great burden." In 1873 they realized their desire to have a Church of their own. In 1916 Trinity Parish was placed in the care of the Rector of Canaan, who held it until 1935. Since then the Rector of St. John's has been the priest in charge.

During the rectorship of the Rev. James H. George (1882-1902) extensive alterations to St. John's Church were again undertaken. These included the extension of the east end of the church to enclose the chancel and the choir in their present form, the removal of the gallery at the west end, and the redecoration of the interior. The building was consecrated anew in 1884. The organ, the east window, the paneling of the chancel, and much of its furniture are the gifts of the Scoville Family, as is the present rectory, completed in 1909. The parish house adjoining the church, erected with the contributions of the parishioners, was opened in 1931, and completes the building as it stands today.



HISTORICAL SKETCH OF REHOBOTH METHODIST CHURCH

In the same year that the State of Connecticut ratified the United States Constitution the story of Methodism in the town of Salisbury began. For in 1788 Samuel I. Talbot, one of the hardy Wesleyan circuit riding preachers, rode into town and began to gather about him a few "enthusiasts" whose desire for personal religious experience had ripened them for the message that John Wesley in England and George Whitfield in America were preaching and living. During his stay in Salisbury, Talbot and his successors were proscribed from preaching in any building except private homes. Usually the custom was to preach in the open air under a spreading tree. The Lakeville Methodist Church is the earliest successful Methodist attempt east of the Hudson River, and is named "Rehoboth" for a significant and interesting reason:

In those early days the "state" religion was Congregationalism. All landholders paid taxes to that Church, although only about ten per cent or less of the population belonged to it. Town government and churchly authority were quite closely bound together. The class meeting of the local Methodist organization, and its Sunday worship period as well was first held on Belgo Road, in the home still standing, where the Taylor family now resides. Other homes in Lakeville proper and in Ore Hill were

(Continued on page 10.)

also opened up by the members. But the Everts, Bradley, Eldridge, Thompson, and Whitmore families—among the first to join the movement—were never allowed until the year 1815 to purchase land from the town fathers, the Congregational authorities, or the wealthier land holders to build themselves a church building to worship in.

In that year someone—we don't know who—sold them the present site of the Church and Parsonage. When they built—in 1816—they called it "Rehoboth Church," after the Scriptural line in Genesis 26: 22, "He called the name of the place Rehoboth, for he said, 'For now the Lord our God hath made room for us, and we shall become fruitful in the land He has given us.'"

The Church was early a refuge for underprivileged people and for hard-working farmers and tradesmen dissatisfied with the Calvinist doctrine of predestination. The Wesleyan emphasis was always upon the grace and the love of God working in humble lives to accomplish strength for abundant living, even among the poor and the despised. Under the full impact of an emotionalized religious awakening these Rehoboth Methodists organized, as time went on, at least five other preaching points besides the one in Lakeville. Many now living remember those expansionist days in which local lay leaders and lay preachers went out to the Chapel in Taconic and the school houses of Mt. Riga and Ore Hill and Amesville to lead class meetings.

Two factors at least stemmed this growth in Christian service and unselfish inspiration to others: the rapid turnover in ministers, plus the growing financial security of the local church leaders and planners. Rehoboth Church's present pastor is, by actual count, the 85th of his line in Lakeville in 152 years of history. Such a rapid exchange of clerical leaders could not make for anything but a desire on the part of the majority of members for sensational preaching, and for the seeing of a new face in the pulpit every year or so.

The Church building was finished, in its present outward form, in 1816, chiefly through the efforts of John Brinsmade, Eliakim Smith, Abiathar Wolcott, Josiah Woodworth, and Nathaniel Everts. It had at first not even enough money to purchase pews. Later it was enlarged and underwent extensive repairs in the years 1838, 1869, and 1922. The Parsonage was built in 1832, most of it rebuilt in 1891, and further altered in 1939. The Chapel was built in 1900 when the Rev. J. Ackerman was pastor.



ST. MARY'S CHURCH LAKEVILLE

It was not until 1875 that a cornerstone was laid for a Catholic Church in the Town of Salisbury. Before then Catholics either attended Mass in the nearest Church, which was in Falls Village, or a priest celebrated Mass in their homes.

Until 1875 the Reverend Henry Lynch was pastor of St. Patrick's Church in Falls Village. Then St. Mary's was constructed in Lakeville and Father Lynch became the first resident pastor of a Catholic Church in the Town of Salisbury. His task was formidable—one of organization, of hard labor, and of forming a unified parish to survive him and those who would follow him as the pastors of St. Mary's.

Father Lynch was succeeded by the Reverend Patrick Fox in 1887 who was pastor until 1891. He was followed by his Curate, Father Bannon. In 1913 Father John F. Donohue became the pastor of St. Mary's and held this position until the present pastor, Father P. J. Lawlor was installed in 1925.

At present the parish numbers about six hundred and fifty members. This is small in comparison with the number of active members in earlier days. A great many miners, who worked the Ore Hill mines, were Catholic and the closing of these mines led to the diminution of the parish.

Until 1920 the Order of the Sisters of Mercy conducted a Catholic school in St. Mary's Hall, but as the parish grew smaller the Sisters discontinued their classes and finally the school was closed. Since then the Hall has been used to a great advantage by parishioners as a meeting hall and a recreation hall for the younger people.

St. Mary's Parish includes all of the town of Salisbury except Lime Rock. Though small, the parish is active and plays an important part in the lives of the parishioners. The church itself has become a landmark, not only for local residents but for people passing through as it stands on the main highway to Sharon at the top of the hill, and its tall spire can be seen from far away.

THE LAKEVILLE JOURNAL

A Connecticut Newspaper Written by the People and for the People of
Connecticut Towns.

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SALISBURY

Older than the United States, the Town of Salisbury this year celebrates the two hundredth anniversary of its incorporation. Originally known by the Indian name, Weatogue, it was named Salisbury in May, 1738, by the Reverend Thomas Noyes, and became a town on October 9, 1741, on which day the first town meeting was held. At that time, Connecticut was a colony and all Salisbury residents owed allegiance to George II, then King of England.

From such a beginning has grown the Salisbury of today, larger, modern in aspect, but in spirit essentially the same—a small, friendly, human sort of town in which each person retains his individuality.

To chronicle the town's development historically, socially, economically, or even factually is a task too huge to be encompassed in one issue of The Lakeville Journal, much as the town's sole newspaper would wish to do it. Depicted on these commemorative pages, published on the first day of the four-day Bicentennial Celebration, are only a few highlights of the town's history and development. Much necessarily has been left out. But even if every fact were here included, it would not comprise that which is Salisbury—the real Salisbury.

For Salisbury is as transient as a thought and yet as constant as the hills it holds. Like dawn, it reveals swift-changing shades, tones, and textures in its life; like dusk, its imperfections hold a promise of a better day. Unlike the ore within its earth, the essential Salisbury is difficult to assay.

Salisbury is, in part, town meeting, sometimes crackling with debate, sometimes placid . . . town baseball rooters, ribald, excited, intensely loyal . . . 6 a. m. with the sun rising, the streets quiet, and the Town already beginning its day's duties . . . the ruins of an iron forge with a placid cow standing where men sweated . . . the "juke" box in the restaurant and the noise, smoke, greetings and leavings . . . the quiet meditations, translated later into action, of one man or several men upon the welfare of Salisbury . . . woodland roads, weed-grown . . . the calling at a breathless square dance . . .

the brief expectant hush before the curtain rises on a Salisbury Players' show . . . the rabbit, pausing uncertain in the glare of headlights . . . children's voices and sunlight coming through an open church window . . . dark houses, footsteps sounding muffled on the pavement late at night . . . waiting patiently for the mail to be sorted at the post office, and fragments of conversation . . . intent but leisurely marketing . . . many groups of women, serious of purpose, friendly of manner . . . the private golf course to which no golfer is barred . . . Memorial Day parade . . . the lakes, bleak in winter, ebullient with life in summer . . . tall trees and clipped lawns . . . autumnal meadows . . . the lone light in the barn where a sick horse lies . . . the stone cairn on Bear Mountain . . . drifted snow . . . the phone call asking about a neighbor's health . . . the group which pays an "admission" fee to charity every time it meets . . . the fountain of cold clear water that runs endlessly, to be partaken freely by all—as a symbol of that which is the best of Salisbury.

These things we know. These things and more we have come to love. The pattern of the past is background for the picture of today. For that we have to thank the countless people, named and nameless, who have gone before. How much of this and how much more is inherited by coming generations lies with us. What they in turn accomplish will determine what the Salisbury of the future will be like. May we not fail. May they exceed our best.

Yesterday, farewell. Tomorrow, hail!

THE SAGE'S RAVINE

Cave ab homine unius libri.

To hand this day many a volume for our hungry readers and herewith thanks and blessings upon the good seamen who transport these precious cargoes across the Atlantic. 'Tis not to be taken lightly. For indeed in this great age of mechanical advancement our citizens, including your scribe, are all too calm and full of phlegmaticall hardening. Ponder on the ferocity of the seas traversed! On the dreary wastes and their extent. The lack of recreation. The difficulties of daily life. Ponder indeed on all the effort and agony endured so that our Miss Landons, and Waltons, and Suydams, and their mamas may enjoy in the security of their parlours and bedchambers the latest intellectual products of the London season! Ponder indeed upon these matters and be thankful for the privileges we enjoy in the Town of Salisbury.

And now to the matter! Here indeed is the Book of Martyrs. And three different books of Family Sermons. Blossoms From the Tree of Knowledge. One must not be too critical of the new novell form now taking such favour. We live in an advanced age and what seemed wiser to be silent upon does now seek the light of day. We shall be scolded for these words. The secret passions of

the innermost heart, almost unthought on, are now paraded on the folio and quarto and octavo in seemingly unblushing vulgarity. 'Tis not, at least by the better authours, done for the tickling of baser instincts. We are convinced of this, especially in the pages of men like Henry Fielding, Samuel Richardson, and Mr. Oliver Goldsmith.

Perhaps there are many unworthy of our trust. We hear rumours of one Laurence Sterne, witty but perverse. We have not laid eyes on his work and our judgment hangs in suspense. We have heard it said that "Vulgarity is setting store by the things that are seen." And this pleases us. For one should be busied with the picture of life and its meanings but not with its details—that is in writing of these matters.

Vulgarity is not to be blamed solely for its commonness; therein is often to be found virtue. But it is an inadequate conception of what we are here for and therefore to be castigated.

And again to the matter of these modern writers, Fielding, Richardson and Goldsmith. Are Truth, and Honesty and Sincerity to be found in them? Even in their most extravagant fictions? We shall risk answering Yea. For it still holds, that saying of Sallust, "Esse quam videri bonus malebat." He preferred to be, rather than to seem, virtuous. Mistake us not. Here you will find no brief for the mere summation of evil details. Man's life is encompassed with pitfalls and bad deeds. If the description be honest, and the intent a purge of these evils, the work is worthy. "Ut tandem videaris unus esse." Be content to seem what you really are.

We are asked to report that severall of our best citizens are owing on their book fees. Reflect on those brave seamen and contrast your own unworthiness. . . . We are now come of age. Let our standards therefore be higher. And our manners more in accordance with urban gentility. And this brings to our mind the recent trend of noise on the village streets. A man can with difficulty read his Bible in peace. . . . There are too many carts and the management of them and their horses, to say it but mildly, is not genteel. "O golden Silence bid our souls be still"!

— M. F.



SHOPS IN OLDEN TIMES

When as in silk my Julia goes
Then, then methinks how sweetly flows
The liquefaction of her clothes!

— Robert Herrick

Letter to Salisbury from Boston, 1741.

To Mistress Almira A——

Dear Friend:

I have most excellent news! But yesterday my Uncle's vessel, the India Queen sailed into Boston from France. And in her cargo he had brought for me a trunk of Fashion dolls—dressed in the newest gowns that ladies wear at Court!

I've not had time to do aught but marvel at them; such damasks, satins, silks! I'll have no rest until I have them copied. I shall wear a gown t'will put Amanda's eyes out at the Ball held in the Governor's House this New Year's Eve!

But let me tell you; the hoops have flattened in the front and back. The skirts are shorter, barely to the feet for wearing in the carriage or the street—down to the ground for Balls, of course. And, dear Almira, you would scarce believe how many dolls have powder in their hair! I'm mad to try it but Mamma would not allow such fantasy, I fear.

The bodice of my favorite gown is split and laced across the stomacher with cherry bow-knots called, I hear, "echelles." The creamy damask of the skirt is likewise split and looped up on the sides. About the neck (cut low), on the flounced petticoat and on the sleeves are yards of lace made by the cloistered nuns.

The doll who wears this carries in her hand a tiny fan of feathers and she wears a patch where Mamma says no virtuous girl should wear one—on her lips, the shameless thing! But, la! What would you expect to come from France!

I nigh forgot! The India Queen brought me two bonnets and you shall have the one. They are contrived of straw and made as flat and wide as Harvest moons. You wear them top your cap and tie them loosely underneath your chin.

I shall be home again inside a month. The Stage leaves Tuesday fortnight. Then you'll see the marvels I have written of. Till then I shall remain,

your most obedient servant,

Elizabeth M——

Letter to Salisbury from Philadelphia, 1841

To Mrs. Charles P——

Dear Mary,

I am writing you as I promised to describe the newest Philadelphia fashions for the coming season.

The walking dresses will be of dark silk over belled hoops and usually will be worn under a fringed mantilla or pelisse when the weather commences its October chill.

The bonnets are wonders of taste and I for one am partial to the Marie Stuart mode which bids fair to become this winter's rage. Lois, who was Presented last season, tells me that the Marie Stuart hat fashioned of velvet and pearls was seen at the London Opera.

I have purchased a frock for the Christmas Ball which is lovely enough to allay any charges of extravagance, even from George! It has a double skirt of pale pink tarleton the shortest flounce of which is edged with straw gimp and looped with a garland of delicate flowers. A nosegay of the posies graces the corsage and tiny waist (I must be laced to sixteen inches, in order to wear it!) is girdled by a raspberry ribbon sash.

In it I shall feel like one of the angelic creatures written of by that dear Mr. Wordsworth. — My only fear is that I shall swoon too often with all that lacing!

Soon I shall be back with you, dear Mary, and with my beloved hills. I shall leave by train next Monday for the north.

Until then I remain your devoted friend,

Beth H.——

SALISBURY

Here is a dawn-land where beauty is keeping
Tryst with the ages, -
Land of the purple hills, silent, swift-changing,
Mist-hung at morning, blue, opalescent
Transfigured in glory at sunset.

Here is the land of the star-eyed waters,
Wild tarns, trout brooks dashing, plashing, -
Deep dark pools with warm lights flashing, -
Still streams brinked by emerald meadows, -
Broad-bosomed lakes that mirror the mountains,
Their scintillant waters racing the winds.

Swiftly down Mt. Rigi's side
The waters of a trout stream glide;
Free from the lake, their force unpent,
They hurry down the steep descent,
Through darkling glen and rocky gorge
Their sea-ward faring way they forge,
Leaping in glee from rock to rock,
Battered to white foam by the shock.

Where hemlocks bend above the stream
They hide a pool where shy trout gleam,
And winking, blinking bubbles float,
Each tiny fleck a fairy boat.
The brown leaves edge the water side,
Through mossy depths the minnows glide, -
Dashing and splashing day by day
The merry waters take their way,
The waters of a mountain brook,
Our own fair Wachocastinook!

Here is the timeless land,
Centuries drifting away like a dream,
Bringing fresh beauty to birth unhindered by man.
Ages ago the trailing arbutus
Nestled its buds on the breast of Mt. Rigi,
And laurel gleamed white through the woodland in June.

In the Salisbury hills the woodthrush wakes
The glimmering dawn's soft light,
And the wild sweet whirl of the veery breaks
The hush of the fall of night.

Robin and bluebird, wren and lark
Sing to the morn in May,
And the whippoorwill, calling across the dark,
Is answered from far away.

The bark of the fox, the owl's weird cry,
The song of each homing bird
Rang through the woodland in years gone by,
When only the silence heard.

Down the dim aisles of the past the red man wandered,
Hunting the forests,
Fishing the waters, hearing the music of their voices,
And he gave them names that are still remembered,
Names of strange wild beauty echoing out of the silence
Of a vanished age.

Then came the white men, stalwart, stout hearted,
Toilers, dreamers, lovers of freedom,
Seeing the land with eyes that envisioned
The island home they had left.
Salisbury! Here was a fair and fertile land
With white clouds drifting above her mantled hills,
Beautiful as the land beyond the sea.

Two hundred years ago they came, -
Over the hills from Hartford,
Out from the Hudson valley;
Here they stayed and held for their children
And children's children this heritage of beauty.

Two hundred years ago! An age it seems
To us, but to Earth, a child of the Sun,
Only the flash of a wing in the flight of dreams
That fades and a dream is done.
The land is beautiful still,
Time cannot break the spell of its beauty, -
The mystery of its hills is eternal,
The spirit that broods above its valleys
Speaks to men's hearts age after age.

— Julia E. Goodwin

STEAM FROM OLD KITCHENS

(OLD SALISBURY RECIPES)

Sponge Cake

(A 200 year old recipe used in the household of
Mrs. Alexander Hamilton Holley)

Any number of eggs
Their weight in sugar
Half their weight in flour
Stir grated rind and juice of lemon into beaten yolks
Add sugar—then flour—then whites beaten very stiff.

* * * *

"Serena's" Squash Pie

(A 200 year old recipe used in the household of Mrs. Slade)

3 cups hubbard squash, strained
Juice and grated rind of lemon
1 scant cup of sugar
4 eggs
½ cup of milk
Molasses enough to make the batter about like buck-
wheat cakes

* * * *

Cream Crullers

(A 150 year old recipe used in the household of Mrs. Hart)

1 cup sour cream
1 cup of milk
1 cup of sugar
1 teaspoon of soda
2 teaspoons of cream of tartar
1 teaspoon of salt
Flour to make a soft dough
Cut out and fry in deep fat.

SALISBURY MONUMENT TO PEACE

By Leonard Twynham and Ernestine Bohlmann

By the watering-trough at the Town Hall stands an iron relic of the industrial age of this community. It consists of the base and inverted nose of a huge trip-hammer used to shape bars of molten metal. It is a symbol of peace more than war, for it was employed to prepare the anchors for ships.

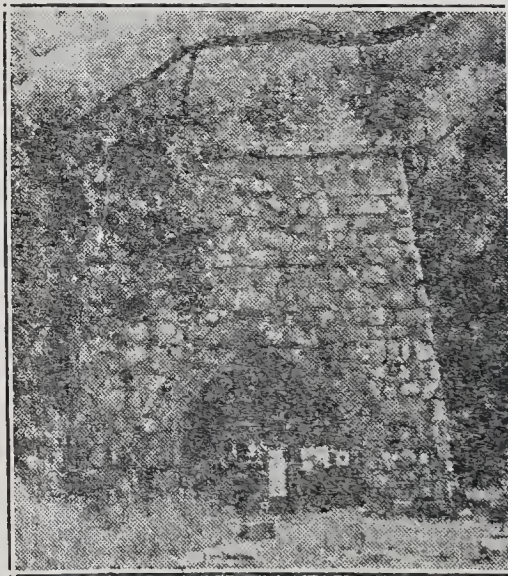
It was placed there about two-score years ago by the father of Donald J. Warner, Judge Donald Ticknor Warner, who had it hauled down from Mount Riga and set prominently in the village to remind passers-by of days that have gone. Where furnaces boomed and charcoal kilns flamed, this instrument beat pig iron into various shapes. Such a device moulded the propeller shafts for steamboats that floated on the Connecticut and Hudson rivers, and often formed the munitions of war. From the ore pits, the crude product was carried in saddle-bags on horses to various blast furnaces and producing forges. An occasional output was an immense anchor. From Huntsville and Falls Village, these weighty anchors were drawn by ox-cart or sled to Poughkeepsie or Hudson in New York State.

The chief creative center for a lengthy period was Mount Riga. Plenty of wood and abundant water-supply provided fuel and power. The post office, the tavern, and the general store comprised an active settlement where the colliers, forebears of the present Raggies, engaged in busy commercial and social life. They farmed and spinned and wove and danced. A hundred children attended the district school.

An occasion of special celebration took place at the time of the final test and completion of an anchor. For such an event, boys and girls, their fathers and mothers, appeared in their finest togs, sang popular songs, tripped the light fantastic, saluted the flag, and raised patriotic cheers. Dressy naval officers inspected the works and lingered for the gala ball. The anchor, after the



Above: The Holley Manufacturing Co. building, previously the site of the old iron furnace when Lakeville was called Furnace Village. At Right: Old forge located at Lime Rock, one of several in this area.



last touch of the hammer that sharpened its outer barbs, was cooled, then dropped from an elevated support to test its quality. If it did not break, the crowd shouted its acclaim; and the motto was, "On with the dance, let joy be unconfined!"

These were the delights of peace-loving people. Though the arsenal at Springfield was in operation, their own dreams and visions were of friendship and love and home. They knew that,

“Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

So in their revelries around the christened anchor, they thought not of,

“The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers’ revels in the midst of pillage;
The wail of famine in beleagured towns;

“The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.”

The anchor was an emblem of tranquility amid rough seas. Swinging sledges gave it final touches; but a mighty mechanized unit, commonly named a trip-hammer, formed the cruder shape. For that purpose blows from the Nordic God of thunder were necessary. Indeed, one of the largest hammers in the world, which weighed seven tons, and was called by the name of Thor, operated in this region. Despite its size, it was so delicately controlled, by the intake and expulsion of steam in a cylinder above, that it could be dropped and raised gently enough to crack an egg or a nut. But it could descend with gigantic strokes.

From Mount Riga went the anchors of the famous frigates of the war of 1812, the Constellation, and the vessel popularly known as “Old Ironsides,” the Constitution. These anchors were dropped in harbors of the Mediterranean and in ports of the North Sea. Above them sailors shouted a “Heave-ho” and “Let her go” in equatorial waters and in the ice-bound wastes of the seven seas; and the seamen sang merrily as capstans strained to their plunging weight.

Both ships had long careers of service, and they continued at all hazards to sail the deep and to ride at anchor. They gained fame in early victories over the Defiance and the Vengeance. When “Old Ironsides” was threatened with destruction, as “unfit for service,” Oliver Wendell Holmes upheld “the mast that Britain strove to bow in vain,” and “the glorious flag of brave Old Ironsides.” He mocked the spoilers: “Ay! tear her tattered ensign down! . . . Beneath it wrung the battle-shout, and burst the cannon’s roar. . . . Her deck, once red with heroes’ blood” and he strongly urged that again the government “give her to the God of storms, the lightning and the gale.” The result was that she sailed on, with her anchor still aboard. So Salisbury had its share in the victories of that great fighting ship.

Behind these perilous adventures were the peaceful industrial scenes on Mount Riga. The poet, Sir Samuel Ferguson, in “The Forging of the Anchor,” has graphically described the picture

of work and pleasure, which was familiar on Mount Riga, and the contrasting scenes of danger through which an anchor must pass:

“The smiths in leathern panoply, their broad hands only bare;
Some rest upon their sledges here, some work the windlass there.
The windlass strains the tackle chains, the black mound heaves below,
And red and deep a hundred veins burst out at every throe. . . .
‘Hurrah,’ they shout, ‘leap out—leap out,’ bang, bang, the sledges go;
Hurrah! the jetted lightnings are hissing high and low—
A hailing fount of fire is struck at every squashing blow. . . .
The while ye swing your sledges, sing; and let the burthen be,
The Anchor is the Anvil King, and royal craftsmen we! . . .”

"Our Anchor soon must change his bed of fiery rich array
For a hammock at the roaring bows, or an oozy couch of clay;
Our Anchor soon must change the lay of merry craftsmen here,
For the Yeo-heave-o', and the Heave-away, and the sighing seaman's
cheer. . . .

To go plumb plunging down amid the assembly of the whales,
And feel the churn'd sea round it boil beneath their scourging tails,
Then deep in tanglewoods to fight the fierce sea unicorn
And send him foiled and bellowing back, for all his ivory horn. . . .
To find the long-hair'd mermaidens; or, hard by icy lands,
To wrestle with the sea-serpent upon cerulean sands. . . ."

"O broad-armed Fisher of the Deep, whose sports can equal thine?
The Dolphin weighs a thousand tons, that tugs thy cable line;
And night by night, 'tis thy delight, thy glory day by day,
Through sable sea and breaker white, the giant game to play.
But, shamer of our little sports! forgive the name I gave—
A fisher's joy is to destroy—thine office is to save!"

The most telling line in this dramatic description is the one which sets against the idea "to destroy" the phrase, "thine office is to save." The mission of the anchor, whether in peace-time or war-time is to defend and protect. The further development of this idea leads to an ideology, in which a vessel becomes the ship of state and an anchor the means of security. With this conception of the progress of the nation, Longfellow wrote his majestic ode on "The Building of the Ship."

"The eddies and dimples of the tide
Play round the bows of ships
That steadily at anchor ride. . . .
. . . the anchor, whose giant hand
Would reach down and grapple with the land,
And, immovable and fast,
Hold the great ship against the bellowing blast. . . .
She starts,—she moves,—she seems to feel
The thrill of life along her keel,
And, spurning with her foot the ground,
With one exulting, joyous bound
She leaps into the ocean's arms. . . .

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great! . . .
We know what Master laid thy keel,
What workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!"

Some of the anchors of hope in this country were forged at Lexington and Concord, at Philadelphia, Washington, Gettysburg, Pittsburg, at fortified arsenals and Quaker meeting houses; but some of them were forged in the lost settlement on Mount Riga. The early activity there gives us a noble tradition.

THIS CLOCK WAS TICKING WHEN THE TOWN WAS BORN

Apparently timeless, there is an old Dutch clock in the possession of a family in Lakeville, which is even more venerable than the town of Salisbury. Although it has been mentioned in family journals several times, the exact date it came to town was never recorded. But it is known the clock itself is a native of this township, that it has been in the possession of the Van Deusen family since its purchase about 1800. Its residence here has not been continuous, however, as circumstances demanded that its various owners carry it with them as far west as Denver before returning it to the first home it knew.

It was in 1720 that Abraham Van Deusen came to the town of Salisbury, one of the first settlers in this area. He was accompanied by his brothers-in-law, Roeliff Dutcher and William White.

Abraham and his family built their home in Weatogue, near the bridge now known as "Dutcher's" Bridge, called so after Roeliff Dutcher. In a few years the settlement became known as Salisbury and was incorporated under this name.

As their families were large, the progeny of the Van Deusens and their descendants were counted by the hundreds. Among them was Captain Henry Van Deusen, who fought at the Battle of Quebec.

Captain Henry was the son of Lawrence Van Deusen and Content Williams of Great Barrington, Mass., and was probably born about the year 1770. It was he who first purchased the clock from the Elders of an old Dutch Church in Albany, New York. The clock had been made in Holland and had been sent to Albany. But its presence there was a mistake. A bell for the steeple had been ordered from Holland, but due to some misunderstanding, a tall wooden clock arrived in Albany instead of a bell.

The clock, being of little use to the church, was sold to Captain Henry Van Deusen and brought by him to the village of Salisbury. In an old note on the clock, the late Judge John B. Winslow of the Supreme Court of Wisconsin writes in 1920 as follows: "It is said to have been imported from Holland by a Dutch Church in Albany more than 200 years ago. It was bought from the Church by Captain Henry Van Deusen and taken to Connecticut more than 100 years ago, and has been in the Van Deusen family ever since."

In the year 1869, Henry's son, Horatio Van Deusen, met with sudden death and his children moved, with all their furniture and belongings from Lime Rock, where Horatio had established himself, to Racine, Wisconsin, the home of their cousin, Horatio Winslow. The trip proved fatal to the clock, as it was found damaged upon its arrival in Racine. The damaged parts, the bonnet hood and the face, were sent to a local clock-maker to be repaired. Unfortunately, these damaged parts were destroyed in a fire which completely demolished the shop of their would-be repairer.

Until the death of Horatio Winslow, the base and the works of the clock remained untouched in his home, gathering dust until they were packed with the personal effects of Henry Van Deusen, Jr. and taken with him when he assumed his duties as an Episcopal Minister in various villages and towns throughout the West and Mid-west. Before 1890 the clock had been as far West as

Denver, traveling in wagons and vans, as this sometimes itinerant minister moved from place to place. During this period in the clock's existence it was never touched nor repaired, remaining in its incomplete condition, wrapped in heavy quilts and being more of a burden than a use. At Henry's death the clock was given to his sister and house-keeper, Dana Van Deusen, and taken to Sioux Falls, South Dakota.

Finally, after an absence of nearly eighty years, the clock was brought back to Salisbury by its present owner, Edith Winslow O'Neill and restored to its original running condition. However, it still has no face nor bonnet, as suitable ones have not been found, and the owner desires authentic replicas of the original. The search for these has so far been unsuccessful, as this type of Dutch clock does not seem to be represented in any museums thus far visited.

And so it continues ticking and ringing the hours, but telling no time. It remains timeless.



THE SCOVILLE MEMORIAL LIBRARY

Excerpts from a history of the Library compiled in 1941 by Miss

Charlotte B. Norton, Librarian.

An Englishman, one Richard Smith, formerly of Boston in Massachusetts Bay Province, had acquired as his property the blast furnace in Salisbury Furnace, later Furnace Village and now Lakeville.

In 1771 he offered to get 200 books from London, if enough men could be found to subscribe to the fund. Thirty-nine citizens gave from 1 to 5 pounds each to this project.

The collection of books thus obtained was called the Smith Library in honor of Richard Smith, who supposedly gave generously to the amount raised. The titles purchased for this first unit were unusually liberal for that time, not largely religious books as might have been expected, but they include as well history, travel, poetry, essays, philosophy, mythology and biography as well as two novels, "Pamela" and "Sir Charles Grandison." One of these early books is "Democracy In America." What is there new under the sun?

Books were chosen and returned on the third Monday of every third month at or before 4 P. M., no one being allowed more than three books at a time. When the catalogue of books was read the proprietor who first called for a title was entitled to the same unless some other person offered at least one cent more. An "auctioneer" was appointed and the book went to the highest bidder, but one cent more was sufficient to obtain the volume desired.

At the meeting of the members on the 11th day of April, 1827 at the dwelling house of Silas Moore in Salisbury the Smith Library Company was formed in accordance with the provisions of the statute law of the state to establish a public library for the town of Salisbury. The nine articles of the association are given in the old record book. Membership at that time could be obtained by paying \$3.34.

The next important event in our library history was the gift in 1803 of Caleb Bingham's Library for Youth. The donor was a native of Salisbury, his old home standing where the Miles house at Twin Lakes is now. In 1803 he was a bookseller in Boston and a better selection of books could always be found at his store than elsewhere, while his advice was depended upon by town agents

looking for library material. Mr. Bingham had earlier conducted a private school and was a trustee of the Boston Public Library. A favorite design of his was to establish town libraries to furnish suitable reading for the young.

As a town Salisbury gladly carried out Caleb Bingham's suggestion of adding to this Library. At a town meeting April 9, 1810 it was "voted that the selectmen of the town be authorized and directed to draw upon the town treasurer for the sum of one hundred dollars payable in favor of the Trustees of the Bingham Library for Youth to be laid out and expended in purchasing suitable Books for said Library, provided said Town can procure the loan of said sum for the Term of One Year." The records show that this sum was provided for in the town budget and a tax laid to cover it. Nov. 5, 1821 \$20 was voted to buy books for the Bingham Library for Youth; April 3, 1826 \$50 for the same purpose; Oct. 3, 1836 again \$50 was voted. At the same town meeting a vote of thanks was made to Caleb Ticknor and Chester C. Averill's friends for their valuable donations to the library. Other town meetings made other appropriations and still today \$200 a year is given by the town to the Library.

Some years later these early libraries and Miss Harriet Church's gift of her books were gathered together by ladies of the town and more modern titles added. The ladies called their working group the Salisbury Library Association, and published a catalogue in 1889. By the printed regulations we learn that their design was to establish a reference and circulating library as nearly free as possible. The membership fee was \$1.00 a year; members could draw 26 volumes during the year without further charge; members could purchase commutation cards at the rate of 50 cents, allowing them to draw 26 volumes in addition, or could draw extra books at five cents a volume. Fines were five cents a week after two weeks, and no one could loan a book outside his own household. The selectmen of the town gave shelves for the books in the Town Hall. One day as the ladies were going in and out on library affairs Jonathan Scoville noticed Mrs. Harriet Lee from the Warner law office, where he happened to be, and inquired about her activity. Then and there he decided to erect a building for such a worthy cause.

Jonathan Scoville left in his will \$12,000 for this purpose, and the different members of the family of Nathaniel Church Scoville contributed generously to the fund to build a stately library and make an endowment fund for its maintenance. The Scoville Memorial Library Association was formed and its articles of association adopted on April 16th, 1892, and Donald T. Warner, trustee for the fund under the will of Jonathan Scoville, was made first president of the association, incorporated under the laws of the state.

Town Meeting Reconvenes After One Hundred Year Lapse

Historic Occasion Highlights Celebration. Governor Hurley and Congressman Smith Speak. Gifts Made to Town and School.

At two p. m., Saturday, August 23, 1941, the Salisbury Town Meeting which was adjourned October 20, 1841, reconvened. Every seat in the hall of the white-pillared building was filled; many stood in the entrance hall, outside on the lawn, across the street, and in parked cars, almost as many again listened to proceedings by means of a loud-speaker system rigged up for the occasion by E. R. Patchen.

One more person heard the words spoken at the meeting: Malcolm D. Rudd, one of the town's most honored citizens, historian of note, honorary chairman of the Bicentennial Committee, and slated, until illness made it impossible, to be moderator of this unusual meeting. By arrangement with the telephone company, the program was carried to Mr. Rudd's home where he listened to it with as much interest as any person present.

On the platform was a galaxy of town notables, all of whom later spoke, and as guest speakers were Governor Robert A. Hurley and Congressman J. Joseph Smith. The platform and hall were bare of special ornament except for two American Flags, the American Legion Flag, and a banner containing the town seal.

The weather, which had been mild and clear, became overcast during the ceremonies. Rain fell for a short time, but the crowd outside remained, and those inside were scarcely aware of the change, so interested were they in the proceedings.

Invocation Given

The program was opened by A. S. Martin, first selectman, who called the meeting to order briefly and introduced the Reverend John Calvin Goddard who gave the invocation. Following this, the official warning for the meeting was read by Mrs. Grace E. Harding, Town Clerk.

Nomination for the post of Moderator was made by Donald J. Warner. The honor was conferred on George P. Milmine who conducted the remainder of the meeting. Mr. Milmine's opening speech summarized the purpose of the occasion and paid tribute to those who worked to make it successful as follows:

Moderator's Speech

"Your Excellency, Congressman Smith, distinguished guests, welcome friends, fellow citizens of the Town of Salisbury:

"We are assembled here today in Town Meeting to commemorate the founding of this Town 200 years ago. It is an important and solemn occasion; a time for us to look back with pride and gratitude upon the labors and the achievements of our forebears in this community; a time for us to look forward with hope and with the resolve that this goodly heritage which is ours today shall be passed on undiminished to our successors.

"The beautiful and enjoyable ceremonies, so appropriately attending this Bicentennial Celebration, have been both interesting and instructive. They represent care in planning, hard work in preparation, and faithfulness in execution. For them we are particularly indebted to the members of the Bicentennial Committee: Mrs. Donald J. Warner, Chairman, William Blanchard Rand and I. Kent Fulton, Vice-Chairmen, Mrs. Howard Aller, Secretary, Sidney O. Cowles, Treasurer, Abram S. Martin, for 20 years First Selectman of Salisbury, and his fellow Selectmen, George J. Selleck, and George W. Creelman, and Mrs. Grace Harding, Town Clerk; also to Miss Mary Warner, Miss Emily Miles, and Mr. Donald J. Warner. These people and their willing assistants, too many to mention, have given generously of their time and effort, and deserve our heartfelt thanks.

"Most especially we are indebted to the Honorary Chairman of the Bicentennial Committee, Malcolm D. Rudd. Mr. Rudd is a distinguished member of a distinguished family, long resident in Salisbury. His un-

(Continued on page 7)

rivalled knowledge of the Town and its history, and his outstanding ability as writer and speaker have eminently qualified him for this office. In it he has labored with unflagging interest and devoted care, and to him, first of all, the conception and success of this celebration are due. Today illness prevents him from sharing with us here the full fruits

of his labors and his experience, and from occupying the Moderator's Chair, to which by town-wide acclaim he was so deservedly called.

"I therefore propose, as the first business of this Meeting, that we give a rising vote of thanks to Malcolm D. Rudd, which will express to him our heartiest greetings and best wishes, our gratitude for his devoted labors, and our sincere regret that he cannot be here with us to act as Moderator."

Led by Mrs. Loudon Charlton, the Salisbury Bicentennial Hymn was sung by all present. This was written by Wayland Wells Williams for the occasion.

Town History Told

Following this came a series of addresses which depicted several highlights in the Town's history. Reverend Earl O. Pearman, pastor of the Congregational church, read the original petition for a town charter made to the state legislature. Emerson B. Quaile, headmaster of Salisbury School, read the town charter itself. Reverend John Porter Fellows, pastor of the Rehoboth Methodist Church, Lakeville, read the minutes of the first town meeting.

The invitation to the Centennial town meeting was read by William B. Barnett and a description of that meeting and celebration, written by an eye-witness, was read by Reverend John M. Mulligan, rector of the Lime Rock Trinity Church and Chaplain of Salisbury School.

Sounding quaint to the listeners, these written records of other Salisbury days evoked chuckles and laughter among the audience.

Address by Governor

The principal address of the meeting was given by Connecticut's Governor, Robert A. Hurley. In a humorous vein at first, Governor Hurley recounted his experiences at another celebration at Newport. Then, seriously, he brought the audience back to the problems of the day by calling on all who heard him to support the foreign policy of President Franklin D. Roosevelt, because "this country is in greater peril than it has ever before known in its history."

He urged the people to unite to preserve the freedom their forefathers had fought and died to establish.

Governor Hurley identified himself with Salisbury by telling how he had lived in this section as a boy and had ridden into Salisbury from his grandfather's farm near Twin Lakes.

The second address was made by Congressman Smith, popular repre-

sentative from the Fifth District of Connecticut. Speaking with slow emphasis, Congressman Smith said he approved of the words Governor Hurley had spoken. He said he feared that people were inclined to forget the implications of world events, and to let down in their effort to make this country safe from attack. He urged his listeners to help the government so "this town and this country can continue to develop along the lines which have been followed for 200 years."

Mr. Milmine then introduced Albert A. Cree, president of the Vermont Chamber of Commerce, who came to the meeting as a representative of the Governor of Vermont. Mr. Cree brought a greeting from Vermont which, he said, he originated in this section of Connecticut.

Speeches from Floor

The latter half of the town meeting was given over to interesting talks from the floor by present and

former residents of Salisbury who recounted their impressions of the town.

Miss Dorothy Kenyon, now a New York City magistrate, told of her girlhood here with many amusing anecdotes. Clarence P. Cook, once a resident of Ore Hill, told of his experiences here in the blizzard of 1888. A. Holley Rudd, retired chief signal engineer of the Pennsylvania Railroad, brother of Malcolm D. Rudd, and now, as introduced by Moderator Milmine, "the genial Mayor of Belgo Hill," praised the town government and expressed his faith in the town's future. William C. Cannon, New York lawyer, was the last of the group who spoke. An expert on town planning, Mr. Cannon said that the natural beauty of Salisbury was its greatest asset and that he hoped it would be protected and preserved by suitable town action.

Gifts Recorded

Several special announcements were made toward the close of the meeting. John McChesney, director of a special fund which was raised during the celebration for Salisbury, England, to aid her war distress, announced that \$2,020.50 had been collected and would be sent abroad. Donations by many local residents made this sum possible. Mrs. Charles Spencer, resident of Salisbury, England, who was present at the meeting, spoke a few words of thanks and gratitude on behalf of the mayor of the English town.

A check for one thousand dollars was presented to the Board of Education on behalf of the Parent Teachers Association by Mrs. Philip Warner and was accepted by Emerson

Quaile, member of the board. The money is to be used for equipment for a manual training class at the school.

Another presentation was made by Mrs. R. C. Chapman of Norwich, N. Y. who gave to the town an engraving of the Salisbury cathedral in England on behalf of her grandmother, Mrs. Albert Bushnell, relative of Rev. Jonathan Lee, first pastor of the Congregational church.

Miss Mary Knight Phelps of Lakeville presented to the town a portrait of the late Dr. George Knight which was painted by Miss Leslie Emmet of Salisbury. Dr. Knight founded the State Training School in Salisbury which was later transferred to Mansfield.

Just prior to the close of the meeting, John Alsop Rand, presented a resolution adjourning this meeting to 2041. The resolution was adopted, thus carrying on the tradition of a continuing Town Meeting.

After the singing of "America," the Reverend Henry J. Chiera pronounced the benediction, and the historic occasion came to a close.

LT. GOVERNOR GIVES TALK ON LIBRARY DAY

"One might think of every Connecticut town as an infinitely repellent particle, jealous of its own rights, of its neighbors, and most of all of its external power . . . but this is by no means the whole truth. . . . Independence is one thing, and a good one; isolation is another, and a bad. It is possible to stress independence of Connecticut towns to a degree that you arrive at falsity. Rightly emphasized it equals individuality."

This was part of the text of the speech made by His Excellency, Odell Shepard, Lieutenant Governor of the State, at the Library Day Celebration, last Friday afternoon. He went on to speak of the beauties of Connecticut towns and the especial virtue of Salisbury which he said had been founded in a freer manner than most of the 17th century towns. The others, he said, had been settled in the "open field" system of tight, self contained little villages surrounded by communal fields, villages ignorant of the outside world and a little fearful of it.

Salisbury, on the other hand, was not a single congregation but was land bought in the open market by 20 proprietors who in turn sold smaller plots to individual purchasers. This made for a more free and open settlement; then the excellence

of the Iron Ore brought many strangers to and through Salisbury keeping it exceptionally alert to current ideas.

Professor Shepard described the isolation of the town in winter, how like a bear in hibernation it was forced to "suck its own paw" for months when travel even to nearby towns was impossible. This made the Library a treasure and a necessity to the town.

Simply and with no titled introduction, Professor Shepard slipped into the powerful verses taken from his current book, "Connecticut Past and Present," in which he describes the power and beauty of Connecticut, the strength and philosophy of her people.

"How was it that those old Connecticut Yankees

Invented half the things that run the world?

Why, just by circumventing rocks and stones.

By skill in fitting fact and dream together,

By raising dreams where nothing else would thrive."

The poem went on dramatically to picture those virtues transported westward in the covered wagons and the spreading of the Yankee way over the vast country. Then with changing tone, it returned to present Connecticut, to the need for preservation and conservation and the poet's devotion to his chosen state.

"It is my thought to be a part of her, If only a grass-blade or a fluttering leaf—

One with her honest beauty, born of toil,

Lying all green and golden in the sun."

Poetry was the order of the day and Miss Julia Goodwin's special poem, Salisbury, which was printed in full in the Journal's Bicentennial edition, was read by the Reverend John Mulligan.

An historical sketch of the Library was given by Miss Charlotte Barnum Norton, tracing its growth from Mr. Smith's gift of 200 books in 1771 to the addition of the Bingham collection in 1803, the Church collection in 1889 and finally to the donation of Jonathan Scoville in 1892 and the dedication of the present Scoville Memorial Library in 1895.

Dr. John Calvin Goddard, President of the Library Association, gave a speech of welcome and with short witty speeches introduced those contributing to the program.

Mrs. Loudon Charlton, described by Dr. Goddard as the "Salisbury Nightingale," rendered a varied group of songs and led the audience at the close of the program in the singing of "My Country 'tis of Thee."

SALISBURY IRON IS LECTURE TOPIC AT HOTCHKISS

Salisbury Iron was the topic of the lecture by Charles R. Harte at the opening event of the Bicentennial Celebration last Thursday night at the Hotchkiss School auditorium. Mr. Harte illustrated his talk to the large audience with numerous lantern slides, many of which pictured familiar scenes and faces.

First showing a map which included territory of Massachusetts and New York adjacent to the Connecticut iron mines, Mr. Harte described the situation when this area was being extensively worked in 1858. Amenia then had the largest mine, whose output alone equaled 75,000 tons of all Connecticut. Furthermore in the strip of land ceded to New York State in return for the southeastern tongue of Connecticut, the capacity was three times that of the Connecticut iron industries. Most of the ore was taken in open pit operations assisted by some tunneling. Illustrations of the Amenia and Ore Hill pits revealed the carefully graded roads enabling teams to haul the ore. Later steam hoists displaced the wagons.

Mr. Harte then discussed the metallurgy of iron and early American processes used to extract it from its various ores. The qualities peculiar to Salisbury Iron—a steel-like surface hardness together with a central toughness—were noted by the speaker. It was obvious why this metal had been in demand for both light and heavy ordnance in the Revolutionary War and subsequently for the punishing service as railroad car wheels, axles, etc.

In the latter part of the talk was traced the development of the iron industry of colonial times, including the growth and decline of the local companies. Recapitulating the available evidence, Mr. Harte offered as his conclusion that Salisbury iron works had not made the chain which crossed the Hudson below West Point during the Revolutionary War. Links from Ore Hill, however, were used to lengthen it.

Mr. George Van Santvoord, headmaster of the Hotchkiss School, prefaced the lecture with a welcome to the audience of some 300 people. Mr. Colin M. Ingersoll introduced the speaker.

PICNIC DRAWS LARGE CROWD TO GROVE ON FRIDAY

A unique feature of the Bicentennial celebration was the community picnic and band concert on Friday at the Holley Grove by the lake. From near and far they assembled, residents of the town and friends of residents until by six o'clock the Grove was filled with parked cars and groups of people.

The promised box lunches were somewhat late in arriving, but with Harry Jones collecting tickets and several others passing out the eats to the waiting line, all were quickly supplied.

With tables soon appropriated, many adults as well as youngsters spread blankets on the ground and ate informally while they talked and listened to the music furnished by the Lakeville-Salisbury band.

Two kegs of beer were supplied for the occasion through the courtesy of William Piel and the adults enjoyed it thoroughly while "pop" was available at the shelter for those who preferred it.

Not until dusk had fallen and the band had rendered a full complement of selections did the crowd disperse slowly; some to attend the Choral Club concert, some to wander by the lake, and others to return home, tired after a full day of celebration.

BICENTENNIAL BALL A SUCCESS

"... The finest dance we've ever had" . . . "Don't let's wait another 200 years to have a party like this one." . . . "I came to stay a few minutes and I've been here all evening" . . . "the best managed dance I've been to for years" . . . "the decorations add so much" . . . "Isn't the orchestra excellent!"

These were a few of the comments flying around at the gala Ball last Saturday night. The committee had modestly expected some 300 people and there were close to 500 there, thanks to the active ticket committee, headed by Miss Elizabeth Hobbs. The huge room in the Regional High School had been transformed by the artistic efforts of Ruth Petersen and her committee into a fairyland. The lofty ceiling was tented in a canopy of blue and white streamers which shaded the overhead lights into the semblance of moonlight. Suspended from the center was a huge bunch of pale blue balloons which looked like a cluster of celestial grapes.

The two orchestras (Wordy Brothers of Barn Club fame and Del McLean's Cowboys with the rightfully famous Cock Robin for Caller) kept the dancers in a constant whirl. Mr. and Mrs. William B. Barnett headed an active floor committee and "Bill" acted as genial and efficient Master of Ceremonies. So successful was he in his efforts that at one o'clock, very few dancers were ready to "call it a day." The Wordy Brothers agreed to prolong the dance another hour much to everyone's satisfaction.

One of the most popular spots during the evening was the Cafeteria where Mrs. Cero Beers served refreshments to hundreds of hungry and thirsty dancers. Seated at the long tables they gratefully demolished gallons of coffee, and cold drinks and mountains of hot dogs!

Mrs. Philip Warner, Chairman of the dance committee, came early and stayed late making a gracious hostess.

Mrs. Henry Chiera, Co-Chairman of the Ball reports that the sale of tickets unexpectedly brought in funds which will more than cover expenses. She adds:

"The committees in charge of the dance have decided to give any surplus to the Salisbury Historic Society Fund. That the dance was such a success is entirely due to the tireless efforts of all those individuals and committees who worked to make it so. As Chairmen, Mrs. Warner and I wish to thank them."

MANY MEMENTOS OF OLD SALISBURY ON DISPLAY AT SCHOOL

A collection of Salisbury memorabilia which probably will never be assembled again was on display during the celebration at the Salisbury Central School. Arranged by the general committee, the exhibit of old and contemporary art, photos and other objects of interest occupied several rooms at the school and proved to be one of the most interesting features of the occasion.

One room was given over entirely to contemporary paintings and photos and revealed the wealth of talent existing in the town. The corridor between the rooms was lined with rare oil paintings, loaned by residents of the town, of famous personages of by-gone days.

Another room was given over to a collection of objects which were worn and used by former Salisbury generations, and gave an amazingly clear impression of what life was a century or so ago. Among the objects displayed were wedding dresses, bonnets, purses, shawls and other

clothes worn in former times in Salisbury. There were dainty slippers and heavy wooden sabots. There was a family Bible recording births and deaths, an original deed to the George Miner farm, a variety of old furniture, china, and kitchen utensils, quilts, samplers, old maps, a spinning wheel, candle molds, a bear trap.

In addition, on display was a bat and ball presented to the first baseball team in town, an old time table or the train schedule for Lakeville and Salisbury trains, a set of old surgical instruments, the account book of a local sawmill, a car wheel cast in Lime Rock, town records of a hundred years ago, and many other items, all part of the Salisbury of yore.

In a third room were photographs of the town as it used to be, showing many buildings since torn down, many others still standing but altered. Photos and paintings of former citizens were prominent in this display, some known personally to present-day generations, some too old to be remembered except in name.

Contributors' Column

TO THE EDITOR

My heartiest congratulations on your splendid Bicentennial edition of The Journal. For a resident of just a little over a year you have captured the spirit of the past. Salisbury being my home town, it means even more now I have made residence on the other side of the Hudson River.

The entire edition was something to be proud of but there is always one thing that is outstanding in any special edition. Some may like to read the stories, some the features, while still others like to look at the pictures but as far as I'm concerned

the picture of Ben Jones, former Journal publisher, gave me my biggest thrill. There was a man among men who made everyone feel just a little bit happier as he used to walk from his home to the office. A man whose humor was known widely all over the State of Conn. as a cozy, informal spice of good journalism. Those are my sentiments in the matter, take them for what they're worth, but I'm sure that there are others in the township who feel the same way about Mr. Jones as I do.

Speaking of special editions; the Post's Official Fair Edition for the Orange Co. Fair Commission was about the greatest job that I have

ever tackled—thirty-six pages (tabloid size)! This was the fourth annual edition and a complete success.

I don't see much of Lakeville and Salisbury any more, but every once in a while I receive a letter from an old friend and it seems just over the hill from here. Every Friday comes the "Journal" and more fond memories of a friendly relationship with my first, and only, employer on a newspaper and am happy to see that all goes well. That was nearly eight months ago—almost as long ago as the settling of Salisbury (so it seems, anyway).

Well, it's back to work on the Orange County Post. Good luck to

all of you and still more congratulations on your Bicentennial efforts.

Very sincerely,
Albert E. (Al) Johnson,
Ed. & Pub. Orange Co. Post,
Washingtonville, N. Y.

OLD TIMERS

In speaking of the old inhabitants of the Town of Salisbury, honorable mention should be made of oldest residents of Lakeville, as follows:—

1. Benjamin Cleaveland, born in 1853 in the Old Sawmill house, which is now owned by Mr. Ralph Ingersoll, has spent his entire life in Lakeville, and is well and hearty today.

2. Albert F. Cleaveland, born at "The Pines" in 1861, has lived for over thirty years in that village. He left it in 1880, resided in New Jersey and New York during the ensuing fifty years, and returned to Lakeville in 1932.

3.3 Grove Judd, born at Huntsville, Conn., in 1854, has spent most of his adult years in Lakeville, and is still well and active.

4. Of the two Thurston sisters who live together on Farnam Rd., the elder, Mrs. Harriet E. Thorpe, was born on Mt. Riga in 1857, lived in Ore Hill and Ancram until after her marriage to John Thorpe in 1875, since when she has made her home in Lakeville. The younger sister, Mrs. Enoch Silvernale, nee Frances I. Thurston, was born in Ore Hill in 1859 and likewise lived in Ancram and Mt. Riga until her marriage, having been a Lakeville resident continuously since then.

5. Thomas Martin, born in England in 1859, came to this country at the age of 6 years, and has lived in Lakeville ever since. He was the station agent for a great part of his life, retiring from active duty several years ago.

These six may not be the only octogenarians in the entire Town of Salisbury, but we think they are the only ones in Lakeville village.

— Albert F. Cleaveland

Into History

Into history now has gone the Bicentennial Celebration of the anniversary of the Town's founding. The four day period was a hectic but a very satisfactory one and to all who worked to make it a success much praise is due.

Outwardly, there was little pomp and circumstance; almost nothing to reveal to the motorist passing through what it was all about. There were no banners flung across the highways, no parades. Only the American flags hung on occasional homes and the unusual gatherings for the various special occasions marked these days different from any other days.

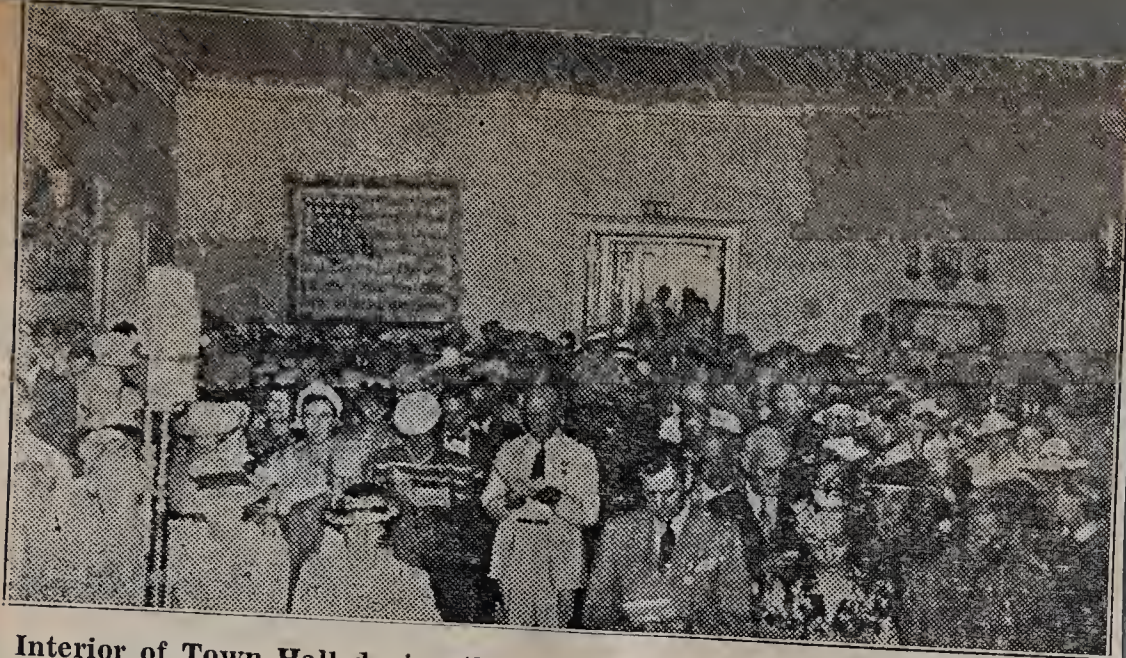
But they were different; and few witnessing or participating in the events will forget this period. In recalling its heritage, Salisbury somehow reconstructed its present and so has already influenced its future.

In the lecture on Salisbury iron, in the pageant given by the children, in recalling the events of previous town meetings, were discovered the ingredients which helped fashion the town of yesterday—enterprise, hardship, vision, faith and cooperation.

The forebears of present generations worked with what they had, to create what they desired. The formula holds good today. They were not supermen; they made many mistakes; but the cumulative effect of their effort proved good. Those laboring today for a better Salisbury see in that both a vindication and an incentive. With so much more to work with, the Salisbury of today should be able to accomplish proportionately more. In the light of the town's history, it now seems possible.

The celebration program revealed something else—a democracy of spirit which is all too often stifled by artificial barriers imposed by everyday living. The picnic by the lake, casual and haphazard in detail, probably did more to promote a communal solidarity among the townspeople than any number of carefully devised pep rallies could do. More accurately, it did not promote this as much as allow it to come to the surface. The "good neighbor" attitude was established by the first settlers here. The Bicentennial brought it up to date.

All the serious events, the talks, the town meeting, the historical display at the school, scraped the dust and the rust from the foundations on which the present town is built, allowing us to rediscover how solid and firm it really is when examined carefully. It remains for the present generation to go on building from there.



Interior of Town Hall during the special Town Meeting held Saturday to honor the anniversary of the founding of the Town of Salisbury. All three photos were taken by J. Kenneth Athoe.



Scene during children's pageant staged on Saturday afternoon on the Scoville Memorial Library lawn.



Rev. John M. Mulligan reading a description of the Centennial Town Meeting and Celebration, during the special Town Meeting last Saturday. In rear, left to right: Gov. R. E. Hurley, George P. Milmine, Rev. John Fellows, Dr. J. C. Goddard, Rev. E. O. Pearman, Rev. H. J. Chiera.

Salisbury Starts Its Celebration Of Anniversary Today

Millerton Mass Aug 21 '41

Committees For Dance Appointed

Generous Gifts Reported
For Fund For Old
Salisbury

PROGRAM LISTED

Resumption Of Adjourned Town Meetings Heads Events

Today (Thursday) is a noteworthy day for residents of Salisbury, for it marks the opening of the four days of entertainment and special events set aside to commemorate the 200th anniversary of the founding of the town. Among the features of the celebration are lectures, a picnic, a special historical meeting at the town hall, choral and string quartet music, a baseball game, dancing, and a regatta on the lake off Holley Grove.

Final plans have been announced for the bicentennial dance which will be held from 8:30 p. m. to 1 a. m. on Saturday night at the Regional High School. Two orchestras, Del McLean's Cowboys for reels and square dances, and the Wordy Brothers Orchestra with their vocalist for modern dancing, will supply continuous music.

The committees include:

Refreshments—Mrs. Cero Beers, who will serve cold drinks, coffee, frankfurters, hamburgers, and ice cream.

Tickets—Miss Elizabeth Hobbs, who is assisted by Mrs. Charles Nash and the Rev. Henry Chiera. Tickets will be distributed to the various communities, and will be on sale for 50 cents.

Floor committee—Mr. and Mrs. William Barnet. There will be many surprises to add to the excitement and fun of the evening.

Decoration Committee — Miss Ruth Petersen.

Posters — Mrs. Eggleston, who

good floor, excellent music, and the opportunity to wish Salisbury a "happy birthday".

The program for the bicentennial follows:

Thursday, Aug. 21—8 p. m., Hotchkiss School, illustrated lecture, "Salisbury Iron," by Charles R. Harte.

Friday, Aug. 22—3 p. m., meeting at Scoville Memorial Library. Odell Shepard, Lieutenant Governor of Connecticut, will speak. 6 p. m. Picnic supper at Holley Grove, Lakeville. 8:30 p. m. Tri-State Choral Club, Regional High School, Falls Village.

Saturday, Aug. 23—10:30 a. m. Regatta, sailing races, Holley Grove, Lakeville. 2 p. m. Town meeting, Town Hall, Salisbury, followed by band concert and pageant presented by children. 8:30 p. m. Dance at Regional High School, Falls Village.

Sunday, Aug. 24—Morning commemorative services in the churches. 3 p. m. Baseball game, Lakeville vs. Salisbury, Lakeville Field. 4 p. m. Gordon String Quartet, Music Mountain, Falls Village.

One highlight of the celebration will be the cabling of a gift of more than \$1,000 to Salisbury, England, during the resumption of the adjourned town meeting of 1841 in the town hall on Aug. 23. Reports indicate that residents of the town, as well as persons from many other parts of the country, are responding generously to the appeal for funds to swell the amount of the gift.

The treasurer of the committee announced last Thursday that contributions amounting to more than \$1,200 had been received, and that more were coming in.

Comments accompanying the donations, which have been sent from many states, including California, Indiana, and Nebraska, have been varied. The most interesting was from John Adam Moore, Jr., nine months old, who resides in Wayne, Neb., and who is the great-great-grandson of Robert Bostwick, Salisbury native and public-spirited citizen who took part in the town meeting of Aug. 23, 1841. Another contribution was received for Bostwick's great-great granddaughter, Ann L. Moore, of Indianapolis, Ind. The grandchild of Mr. and Mrs. I. K. Fulton has also been heard from in California.

While the smallest contributors in point of years are in the West, the smallest contribution was received locally, when a citizen caus-

ed some amusement after seriously presenting one penny for Salisbury, England, and a substantial check for Salisbury, Conn., U. S. A.

The official week for commemorating the 200th anniversary of the founding of Salisbury—1741-1941—will begin Monday with the opening of the bicentennial headquarters in the Roberts Building opposite the village park in Lakeville. The program will open Thursday.

At the headquarters all information regarding the proceedings will be available, tickets will be sold and reserved for the supper, and other attractions offered on the program. Mrs. Ethel Bradley Chase, Salisbury's only member of the D. A. R., and a descendant of Capt. Nathaniel Everts, one of the founders of Methodism, will be in charge, assisted by several young women.

The souvenirs of the bicentennial will be a medal and kerchief. The medal has been designed by Malcolm D. Rudd, honorary chairman of the bicentennial, local historian and grandson of the late Alexander H. Holley, of Lakeville, who served as lieutenant-governor of Connecticut in 1856-57, and later as governor.

The medal is engraved with the old cattle brand marked off in four sections, which contain symbols representing the life and industry of the town. On the reverse side are found the historic dates, beginning with 1719, of the early Dutch settlers. The kerchiefs in tan, orange, yellow, and pink have been hand painted by Harry Cimino, artist, on Sugar Hill, Amesville. The designs on the kerchiefs, centered by a large eagle, are of historic edifices, including the town hall, the library, the Riga forge, and the White Church.

The souvenirs will be available all week in local shops, stores, headquarters, and also from a committee of young women who will appear at every gathering and social event throughout the town, as well as at every street corner and available parking space.

and more telephone

TWO HUNDRED YEARS

Salisbury this week is celebrating the two-hundredth anniversary of its founding. Last year Sharon too celebrated its two-hundredth anniversary. As we congratulate these elder members of our community on their long and useful lives, it may not be irrelevant to recall some of the great changes that have taken place in this land over that long reach of time—changes which were very present realities to other generations of citizens of the two old Connecticut towns.

When Sharon and Salisbury were founded, there were no United States. Connecticut was one of a group of mutually jealous and very much disunited colonies scattered along the Atlantic seaboard. Indian attacks were common; but the French and Indian War was yet to be fought, and the great war that brought the colonies their independence and resulted in the birth of the United States was more than thirty years in the future. Still, the seeds of revolt were there, and nowhere were they more apparent than among hard-bitten Yankee sailors and canny Yankee merchants.

Many of those who were present at the founding of Sharon and Salisbury lived to see the final harvest of these seeds of revolt. Some of them took part in the harvesting, fighting on the soil of the New England colonies, or of their neighbor, New York, or possibly in the wild battles of the Carolinas. Residents of Sharon and Salisbury must often have been startled by the appearance in their midst of Yankee militiamen or regulars, or of the redcoated troops of the British. The very iron mines which in this national emergency of 1941 show signs of increasing activity were in those days an important source of supply for American military needs. And the products of Sharon and Salisbury farms no doubt graced many a wilderness mess table.

But if Yankee farmers and skippers and merchants fought tooth and nail for independence, they fought no less stubbornly for union. To be sure, their record in this cause was none too good in the years immediately after the signing of the Treaty of Paris, when disagreements, jealousies, and rivalries sprang up again among the infant States to hamper the formation of the union so much desired by Washington and other national leaders. But jealousies were eventually forgotten in a common cause which had proved itself worth fighting for; and when the great test of the strength of the union came, Sharon and Salisbury men joined the ranks of those who fought in blue uniforms to further that cause and to preserve the union.

Sharon and Salisbury men were in khaki in 1917-1918, and today a younger generation is in uniform, ready, as its ancestors were ready, to do its bit for the nation, and for the nation's cause. So, as Salisbury celebrates her two-hundredth anniversary this year, she and her neighbor, Sharon, can look back on a long history which is more than the history of two New England towns. It is a history which merges into the greater history of the nation.

Lakeville Journal
COLD FACTS

By A. Holley Rudd

March 25, 1941

It has been the practice of the Journal for years to announce when "the big lake" froze over and when the ice went out. I didn't notice any item this year. Lake Wononscopomic glazed over December 15th 1940, but a north west gale the next day cleared the ice off entirely. It finally "closed in" the night of January 6 and 7.

There is a tradition that spring doesn't arrive here until the ice is out of the lake. I have records as to freezing dates since 1911 and almost unbroken records of thawing dates since 1871 — thirty years of one and seventy years of the other. I have been intending for some months to analyze this data by decades to see if there is any marked trend toward cold and warm cycles, although of course local conditions and especially winds at freezing time make a difference. Perhaps this is as good a time as any to offer it to your public.

Records are from my grandfather's, Alexander H. Holley's diary, notes of my brother, Malcolm D. Rudd's, and Miss Maud Silvernale, and the big question is, "When do we get spring here?" I don't know, and nothing in the record shows.

In 1875 the ice went out April 30th. In 1880, five years later, it went out March 5th. Those are the earliest and latest recorded. Records since but not including 1890-1891-1909 and 1910 show that the earliest the lake froze was on December 11th, 1916 (winter of 1917). The latest was on February 11th, 1933. The shortest time the lake was frozen since 1910 was in 1930, February 1st to March 23rd, fifty-one days. The longest period was from December 11, 1916 to April 6th, 1917, one hundred and sixteen days. The next longest were from December 28, 1919 to April 21, 1920, one hundred and fifteen days, and from December 26, 1939 and April 20th 1940, one hundred and thirteen days. This shows that last winter was one of the longest.

Divided into the last three decades: from 1911 to 1920 inclusive, the shortest ice period was fifty-six days, the longest, one hundred and sixteen days, and the average days seventy-eight.

From 1921 to 1930, the longest was ninety-six days, the shortest was fifty-one days and average sixty-seven and eight-tenths. From 1931 to 1940, the longest was one hundred and thirteen days, the shortest fifty-four days, and average sixty-seven.

Taking the longest ice period in the past decade, the ice ought to go out on April 29th; taking the shortest, it would go out on March 1st. Taking the average, it would leave on March 14th. You pay your money and you take your choice.

Last year almost everything in nature was about two weeks late. The robins (first we saw) came April 8. In the spring of '39 they came on March 25th.

We had a young blizzard this year on March 8th. The big blizzard of 1888 was March 11, 12, 13, 14. The ice went out that year on April 23rd. Maybe we should guess that as a result of seventy years, we may expect the robins and spring in a few weeks, around April 1st.

If you care to print for a permanent record, the following are approximately (only two or three days variation) the facts.

Ice Out

1871 March 11	1872 April 21
1873 April 26	1874 March 31
1875 April 30	1876 April 14*
1877 April 9	1878 March 18
1879 April 23	1880 March 18
1881 April 21	1882 April 4
1883 April 16	1884 April 11
1885 April 22	1886 April 6
1887 April 27	1888 April 23
1889 March 29	1892 April 4
1893 April 12	1894 March 22
1895 April 16	1896 April 14
1897 April 2	1898 March 20
1899 April 18	1900 April 6
1901 April 3	1902 March 22
1903 March 18	1904 April 17
1905 April 10	1906 April 9
1907 April 1	1908 April 2

*A. H. Holley — diary says May 2.

Lake Froze

1911 January 3
1912 January 2

Ice Out

April 5
April 7

1913 December 31	March 21
1914 January 15	March 12
1915 December 21	March 26
1916 December 29	April 15
1917 December 11	April 6
1918 December 30	April 9
1919 January 4	March 11
1920 December 28	April 21
1921 January 14	March 18
1922 January 6	April 9
1923 January 22	April 12
1924 January 12	April 14
1925 December 25	March 24

Lakeville Journal
Aug 31, 1944

White Church Celebrates 200th Year

Three-Service Celebration and Birthday Supper Are Featured At Church Festival Last Week

The Bicentennial Weekend of the Congregational Church in Salisbury on August 26th and 27th, 1944, drew people from many towns and communities to share in the two-day birthday celebration.

The festivities started with a Vesper Service which was attended by over three hundred people. Henry P. Cross, organist, opened the service with three organ selections which included the familiar and beautiful Largo by Handel. Great sprays of flame colored gladiola blazed from the tall altar vases and giant blue morning glories twined the white memorial pedestal on the right of the altar platform as they fell from an arrangement of white gladiolas and clematis. The ivory and mahogany woodwork of the old church gleamed in the afternoon light.

(Continued on page 4)

The Vesper service also included the Historical Paper written and read by Mrs. Howard Aller which will be reprinted in article form in this and ensuing issues of the Journal.

Following the final hymn and benediction the group repaired to the church social rooms where the Upkeep Society had prepared a supper for all who cared to share in the White Church's birthday celebration. A huge three tier cake, splendid with white frosting and gold leaves, was the central feature of the collation. This was cut by the Rev. Dr. John Calvin Goddard, ninety-one year old Pastor Emeritus of the church, who made the initial slice with a sword carried by Captain Bushnell on the Revolutionary Training Grounds of Salisbury, nearly two hundred years ago.

The evening service beginning at eight o'clock was attended by two hundred people who heard, as the main event of the evening, a bril-

liant sermon preached by the eminent Dr. J. Edgar Park, former president of Wheaton College in Norton, Mass.

On Sunday Morning, the White Church was filled to capacity for the final service of the Bicentennial. The Rev. T. S. Darrah, minister of the church, preached a profound sermon on the obligations and responsibilities of the church in the present and the future. "The church will reach out into business and politics — not through missionaries but through its people — and their lives."

Also at this service, the ancient custom of "Owning the Covenant" was observed by church members with the traditional ceremony. Spe-

cial music was provided by Thomas Armstrong of Great Barrington, whose clear, rich voice brought added pleasure to the church-goers.

In the Scoville Library, as an additional feature of the Bicentennial, Francis Robinson had collected an interesting exhibition of historical data which showed the change and growth of both town and church during the past two centuries.

ED. NOTE: At the Bicentennial celebration of the Salisbury Congregational Church, Mrs. Howard Aller presented a church paper reviewing the history of the church since its gathering in 1744. Due to the importance of this chronicle not only to the "White Church" but to the entire town, we are running the entire paper in a series of articles of which this is the first.

Although this is primarily a record of this church for the past fifty years, in order to make it a coherent and interesting whole it would seem best to start with a brief comment on some phases of the church history from its beginning, two hundred years ago, touching on a few of the events and personalities that make the present day church what it is in this community, and then giving in somewhat greater detail the events of the past half century.

When Judge Samuel Church gave an address celebrating the one hundredth anniversary of the town he stood midway between the beginning of the history of Salisbury and our own day. He looked backward one hundred years, as we today look back toward him and his day, one hundred years ago. He recalled that it was within the memory of men then present that Indians dwelt here, and while they were friendly for the

most part, the early settlers did not entirely trust them. Memories of King Philip's war, and dire events in the upper Connecticut valley, caused them to be constantly on guard against surprise attacks. Forts, or block houses were erected here for refuge and defense, the remains of several of them being still visible in his day. "Our fathers assembled to worship God," he told his audience, "with arms in their hands."

The very earliest efforts of the settlers were directed toward securing the right to have a minister, which could not legally be obtained without first being granted corporate powers as a township. These powers were granted the founding fathers in 1741, and in 1744 the Rev. Jonathan Lee, just graduated from Yale College, was called. He was "tall, big, good looking and able" we are told. He brought with him his bride, step-daughter of the president of Yale, and because the house being built for them was not quite finished, he began his ministry living in the back of a blacksmith shop, and preached there, too. He used to carry his own grist to mill on his back as did everybody else, and he carried on the work of his own farm. He was ordained pastor in 1744, and while the actual membership of the church was at first only eleven, it rapidly grew to include a large share of the population of the town. A point to be remembered is that the church was very largely the town, and the town the church, for the leading persons in both were the same men.

Five years later the first church was built, a portion of which is still standing, being a part of the Town Hall opposite this building. It had no carpets, no cushions on the benches, no tower, no bell and no heat, except for a few privately owned foot warmers, kept hot by charcoals. This last bit of history is passed along, not only as a comment on the hardy church-going determinations of our forefathers, but as a possibly useful hint to the oil-rationing board of today.

Jonathan Lee served this church all through the period of the Revolution, until his death in 1788, forty years of able, heroic, honest service. The tablet on the north side of the church, back of this pulpit, commemorates his life

It was during his ministry that this town produced a document that has been called The Salisbury Declaration of 1774. It is worthy of our consideration now, for it is a significant example of what the New England town meeting can accom-

plish when it sets its mind to it. It is on the subject of the fast approaching revolt of the Colonies. It begins with a burning denunciation of the English Parliament; calling it dangerous, partial, absurd, with a "self-confuted spirit of punitive malevolence." It deliberated the perils of the Colonies with more initiative, acumen and insight than we usually find in our Washington legislature; it approved a call for a Continental Congress; pledged money and men from the town in support of war, if war came, and culminated in a resolution of independence that "reads like the ordinance of a sovereign state." Edmund Burke,

whose speech on the Conciliation of the American Colonies most of us read in our school days, would have enjoyed that town meeting of 1744.

On fire with patriotism, the town of Salisbury contributed of men, iron and money, and raised the first effective cavalry regiment George Washington was able to secure. Out of a population of about 1,800, one hundred men and twenty-five commissioned officers were sent to the war.

When Judge Church delivered his address, the Revolution had been fought sixty years before. Looking back of that period he said, on the day of our first centennial celebration:

"Our ancestors, whose deeds and memories we would now recall, were free in spirit and purpose, and yet were the subjects of a master; our town was an appendage of a dependent colony. For us and our children the bonds of servitude have been broken, and we are called upon today to cherish and express our veneration for the character and example of those departed men, and to tender the offering of devoted hearts to the Being who has been our fathers' God."

And then he looked ahead into the coming century, and addressing himself to the young men of the Salisbury of that day he spoke these significant and prophetic words:

"At the close of another century, what will be the condition of our religious, literary and civil institutions, which your fathers have reared and cherished? I put this question to you, because into your hands they are soon to be committed. Shall the religion of the Bible, pure and unadulterated by this world's philosophy be taught then, or shall the advancing spirit of Pantheism and infidelity take its place? Shall sectarianism or denominational jealousies palsy the energies and chill

the affections of good men, so that the advances of the common enemy cannot be stayed? I charge you, here in the presence of your assembled fathers, be faithful to the trust about to be committed to you. The days in which we live are portentous of evil to the civil and social institutions which our fathers have established. Will they withstand the shock of conflicting parties? Can they resist the inroads of demoralizing principles and actions? A shorter period than another century will reply. When the next centennial commemoration shall be observed, the proceedings of this day will be repeated, the examples which we and our children shall furnish will then be appealed to in praise or censure. Our responsibilities are immense!"

Since those words were spoken, this nation has passed through the great civil war, the Spanish War, the First World War, and we are now engaged in the terrible conflict of today. It is eminently fitting that we should pause and consider the growth of those early institutions of this town, so dearly bought, so long guarded; to review briefly the lives of some who have come and gone, whose character and work have made this town what it has become.

In the first one hundred and forty years of its history the church had only seven pastors. After Mr. Lee came a Mr. Crossman, during whose ministry, in 1800, the present church building was erected, at a cost of not more than six thousand dollars. Then came two others, Rev. Mr. Hyde and Rev. Mr. Lathrope. And then in 1837 the Rev. Dr. Adam Reid, whose memorial tablet is on the south side of this pulpit. (These two tablets, Mr. Lee's and Mr. Reid's were given to this church by Jonathan and Nathaniel Church Scoville.)

The Civil War also came during Dr. Reid's ministry. Thomas Lot Norton, one of our greatest men, himself a veteran of the Grand Army of the Republic, wrote of Dr. Reid:

"It was something more than rare good fortune, it was a blessing of Divine Providence which placed in this pulpit at such a time such a man as Dr. Reid. He could not have shown a greater devotion to the great Republic had he been a descendant of a Mayflower Pilgrim. (Dr. Reid was born in Scotland.) On those rare occasions when he permitted himself to speak in the pulpit on national themes he spoke of the duties and privileges of American citizenship like one inspired. Indeed, to my boyish imagination Dr. Reid always seemed more than mortal; he was to me a veritable prophet of the Lord!"

(To be continued next week.)

ED. NOTE: This is the second of a series of articles which combined to make up the Church Paper written by Mrs. Howard Aller for the Bicentennial Celebration at the Congregational Church in Salisbury.

Three hundred and twenty-five men left the town of Salisbury to go to that war. Their memorial statue stands at the north end of the village street. Dr. Reid died in 1877, and the Rev. Cornelius Kitchell followed him as pastor, still beloved of those who remember his gentle kindly nature, his spiritual and scholarly sermons.

It was during his ministry that the passing of Dr. Henry M. Knight occurred, whose tablet is the second on the south side of this room. He was the founder of the Institute for the Feeble-minded, and before it was supported by the State of Connecticut, Dr. Knight took into his own home many of these pitiful cases and taught them what they could learn. He had a rare gift with children, it is said, and he was one of the active men of the church until his death. During Mr. Kitchell's tenure of office, religious services were started in Chapinville, now known as Taconic, and at that time a somewhat lawless community, without Sabbath observances, and, as one historian has put it, "without the other nine commandments."

These services have been continued with more or less regularity until the present day. Ministers and laymen of the neighboring villages have taken turns in conducting them, often at extraordinary self-sacrifice and effort, when the snows were deep, the roads bad, the weather at zero; sometimes when the arguments of health or comfort might have deterred them. Out of the effort grew the renovated chapel in Taconic and Mr. Jonathan Scoville made provision in his will for the upkeep and continuation of the services there.

Mr. Kitchell resigned in 1883 because of ill-health and later became connected with an important work in Yale University. He left in his will a fund of a thousand dollars the

proceeds from which the pastors of this church were to spend in books and periodicals to assist them in their work, and to keep them abreast of the times in culture and learning.

In 1884 Dr. John Calvin Goddard of Yale University, and of the Chicago Theological Seminary began his long ministry here, which, as active pastor and Pastor Emeritus he has conducted for sixty years.

In 1889 the church building underwent certain rather drastic changes, most of which were later reconsidered and replaced. At that time the organ was removed from its place at the back of this room, and put at the north side of this pulpit. On the south side was built in a small room used for small gatherings and Sunday School classes. New pulpit furniture was bought, which is still in use. In 1894 the church held its one hundred and fiftieth anniversary, and here we come at last to a period which some of us here present remember more or less vividly, and we deal from now on with the past half century of the history of this church.

It is timely to speak of some of the outstanding individuals who were present at that celebration, who inherited directly from the past, and who handed on to us some of the ideals and institutions of the preceding century and a half. The works they accomplished, the recollections of their personalities, are too recent to be forgotten by the older members of this church; too vital to be only names or memorial tablets, to our more recent members.

The first tablet on the south wall of the church reads: In loving memory of Thomas Lot Norton, 1842 to 1915; Christian, Patriot, Friend of Children; a tribute from the Sunday

School of which he was Superintendent for over twenty-one years.

He was always "Uncle Tom" to all of us. He was a living example of what a very good man and a very beloved friend ought to be. His family was one of the first settlers here. He was a great and devout Christian. One of his favorite hymns was:

"Prayer is the heart's sincere desire,
Unuttered or expressed."

(To be continued next week.)

ED. NOTE: This is the third of a series of articles which combined to make up the Church Paper written by Mrs. Howard Aller for the Bicentennial Celebration at the Congregational Church in Salisbury.

* * *

He [Thomas Lot Norton] told us one time in the Sunday School that his most beloved and vivid memory of his mother was of seeing the light on her face when she opened the door of her room and came out after a season of prayer.

He was one of the staunchest patriots we ever knew. Had he not, as a boy, watched the first detachment of troops that went from here to the Civil War receive the flag of their regiment from the hands of Maria Birch Coffing, a beautiful

young girl, standing in her white dress on a platform erected right in front of this church? He used to tell us about that. Had he not later enlisted himself, and fought to the end of the war, seeing the courage, the hardship, the uplifting patriotism and anguish of it? Never will any child who listened to him and watched his eyes shine and his face light up when he spoke of our country, our flag, the inheritance and destiny of our United States grow thereafter lukewarm in their own devotion and patriotism. He carried on in his own life the spirit of the free men and patriots who went before him, — and us.

Of course he was also one of the leading men of our town, treasurer of the bank, a great worker in the cause of temperance, leader in innumerable affairs of philanthropy, an ardent supporter of missions, celebrated beyond the county and state for his abilities, his humor, his great kindness. As these days go on, we grow more and more homesick for Uncle Tom. The times have a crying need for such characters as his, and Dr. Reid's. When we are tempted today to become discouraged over the state of our national affairs, dismayed by the continual expressions of distrust over the conduct of our country's institutions, of its very purpose and place in history, it is a strengthening thing to recall Uncle Tom's faith in the democracy, the destiny and strength of the United States.

In 1894 the office of Sunday School Superintendent was resigned by Mr. George B. Burrall, after a long and devoted period. The chandelier in the center of this room was given by his wife, and his daughter, Mrs. Harriet Norton as a memorial to Mr. Burrall. The Baptismal fount, at the side of the pulpit was given by Mrs. T. L. Norton in the name of her children. Mr. Norton became Superintendent, and under his slogan "The whole congregation in the Sunday School and the whole Sunday School in the congregation" he greatly increased the attendance at both services. He began the custom, still in use in the Sunday School, of every pupil bringing a copy of the Bible with him, and at his command "Present Arms!" everyone lifted up their Bible for him to count. Once, to surprise him, every one in the entire school had their Bibles upheld in their arms.

A small monthly publication called the Chronicle made its appearance about that time, edited by Dr. Goddard and containing not only a list of every pupil who had attended

for that month but a record of the main events of the church, the school and the community. This Chronicle has proved of invaluable service in collecting all-but-forgotten items of interest and real importance. The church records give the bare bones of motions made, reports submitted, and actions taken, but the Chronicle notes bring them back to life, and clothe them with their vital settings, their human backgrounds. Such an institution should not be discontinued.

In 1894 at the time of the re-organization of the Sunday School, a class called the Young Men's Class was formed, under the teaching of Mrs. Harriet Goddard. It was, perhaps, the most important and effective of all the Sunday School groups. It reached a membership of one hundred young men. They supported for a term of years by their own collections a missionary, in India; furnished flowers for innumerable funerals, food for Thanksgiving and Christmas dinners, and were a source of moral strength and help not only

among their own membership but to the church and Sunday School. They easily led the whole Sunday School in singing, and when they put their hearts into their own Class Song "Quit you like men, be strong" you could not hear any one else. Mrs. Goddard conducted this class until after the war.

The church of Salisbury has been enriched in its whole social and intellectual life by the Hotchkiss School, the Taconic School for girls, now not in existence, the Salisbury School and the Indian Mountain School. Many teachers and pupils have attended services here. Some have become members.

Fifty years ago there was not one, but several Sunday Schools connected with this church. Beside the one in this building every Sunday, there was one on Mt. Riga, one in Taconic, one at Dr. Knight's Institute and an out-of-sight Sunday School called the Home Department, for those too old or infirm to attend public services. There were Christmas trees trimmed on Mt. Riga, too, and on some Sunday afternoons a service held at the Town Farm. The minister was assisted in all this work by many in the church. There was a Temperance reform, sufficiently active through the labors of Mr. Norton, Dr. Goddard, Mr. Henry Wilson, Mr. Mack Sherwood and others of the community to abolish the saloons from the township — at least as far as the New York State line! The majority in favor of No License was 134 in 1894.

The second tablet on the south of the room has already been referred to as commemorating the life and work of Dr. Henry Knight. His son, Dr. George H. Knight, succeeded his father in the charge of the school for the Feeble-minded, and became the church organist. He used to bring some of his better patients to church, or let them walk up from Lakeville in a little procession. They sat up there in the gallery on the north side, well toward the back, and they always wanted to smile and nod and wave their hands at you. It was a little difficult, at times, not to encourage them. Dr. Knight used to play the organ beautifully, and if sometimes he wove in an operatic theme, or even the stirring strains of a football song now and then, it only made him and his music all the dearer to us. He played at our weddings, and family funerals, too. He was well known far beyond the reaches of this town in Republican state circles. His favorite hymn, sung at his funeral, was "There's a wideness in God's mercy, like the wideness of the sea."

The last tablet on the south wall is in memory of an outstanding citizen, lawyer and soldier of more than a century ago, General Elisha Sterling. His name appears in the records of his day in both town and church annals. He is connected in our minds, too, with his descendant, Elisha Sterling Chapin, whose beautiful voice so greatly enriched our choir for so many years, who came back here to live in 1889, with his hospitable family in the old family home by the brook in Lakeville, where some of his descendants still reside. With him came his daughter, Laura Chapin Allyn, now living in Brooklyn, whose singing was always a joy, and whose faithful work in training our church choir bore results that we remember with gratitude and pleasure.

The John Churchill Coffing tablet on the north side and the Alexander Hamilton Holley tablet next to it commemorate families long prominently and nobly connected with Salisbury and this church. Captain John C. Coffing gave the plot of land on which the present parsonage stands, and in his will left three legacies to the church. His granddaughter, Maria Birch Coffing Warner, will be remembered by those who knew her as one of the most beloved and beautiful women of their childhood memories. Hubert Coffing Williams, the first of our young men killed in the first World War, was another descendant of this same John Coffing. Their works, their generousities, the

imprint of their lives, is written into the heritage of Salisbury. So also is the continued influence of the Holley family, whose members of that name and in the Rudd name have been associated with the "White Church" for generations.

(To be continued next week.)

ED. NOTE: This is the fourth of a series of articles which combined to make up the Church Paper written by Mrs. Howard Aller for the Bicentennial Celebration at the Congregational Church in Salisbury.

Alexander Hamilton Holley, Gov. of Connecticut, was for years a staunch supporter and attendant at church. Of Sarah Day Holley, wife of Governor Alexander Holley, her pastor wrote, on her death in 1899 "She is remembered as one of the salt of the earth; one who greatly blessed her family, her church and her community. Seldom do we meet one more universally beloved. Her influence will long be felt by those who came in contact with her. Her life was a fragrance and a benediction." These words are not the mere platitudes of funeral obituaries. A remaining generation of those who remember Mrs. Holley know that they are the simple truth. To her great-grandson, Malcolm Day Rudd, who died in 1941, we are indebted for an invaluable collection of historical data. Probably no one person has uncovered and preserved more of our town history than has he.

The last tablet on the north side commemorates a member of the Robbins family, connected with our church, and our local industries of a former day, and with the Lakeville bank. Mr. S. S. Robbins gave the clock at the back of the room which was made in Falls Village in 1810 and which will one day run again, when war work is no more. Mrs. Sadie Robbins Lyman, who married Moses Lyman, gave the pulpit Bible.

There are many, many more one would like to comment on by name, were time given us. Mrs. Jane Pratt Hubbard, for years the beloved teacher of the infant class, that met in the old Academy just north of this building. We can remember the soothing way she had with some frightened new-comer to the Sunday school, and we can see her now, at the queer little organ, playing and singing

"Jesus loves me, this I know
For the Bible tells me so."

That comforting little hymn was the whole plan of Salvation to her, and

she made it that to us. It is something to go back to and hold on to when life becomes involved to-day, or one is confronted with some difficult theological thesis, or with some new brand of religion of a modern mint. Auntie Hubbard died in 1926, and since then her work in the Sunday School infant class has been in the hands of Mrs. Howard Landon, who seems to have inherited Auntie Hubbard's way with little children.

We would speak, too, of the Rev. Lyman Warner, whose quiet, courtly and cheerful ways are well remembered. We recall the dignity and sincerity of his public words, especially of his prayers. We mention the faithful lives of both Mr. Henry Wilson and his wife; their work in the choir, and their always cheerful acceptance of church obligations. Many and many a night, especially after Uncle Tom left us, only Mr. Wilson would walk up from Lakeville to the evening prayer meetings. In reading over the Chronicle records one is impressed with how frequently such names are mentioned in connection with some faithful work performed, some none-too-easy task given. In such connection we find the names of many, living and gone from us, who have served this church untiringly: Dr. Hubert Beuhler of the Hotchkiss School, Mr. and Mrs. Thomas Martin, Mr. and Mrs. J. R. Harrison, the Roberts family, the Evarts family, the Miles, the Hutchinsons, the Clarks, Della Parsons Travis, so long our librarian, and Marvin Sackett, our janitor. It is a long long list of those whom we gratefully remember, too long to be continued here. But let no descendant of those whom we have not time to mention today feel that their fathers' lives have been forgotten. They are all in the life-stream of this church; part of that succession of men, to quote Judge Church again "that came and passed along in order that the purposes of God might be accomplished."

Lest the more recent members of the church feel that too long a time has already been spent with those who have been only names to them, let us resume the record of historical events again.

(To be continued next week.)

ED. NOTE: This is the fifth of a series of articles which combined to make up the Church Paper written by Mrs. Howard Aller for the Bicentennial Celebration at the Congregational Church in Salisbury.

In 1894 more than four hundred persons attended the one hundred and fiftieth anniversary of the church. A very handsome booklet was printed of this event and including the addresses of nine speakers, and other valuable items. The ancient covenant of the church was read. They, too, looked forward to a collation in the Town Hall opposite.

In 1895 the Scoville Library was completed, and the chimes rang out for the first time. They have been ringing through our services and through our lives pretty regularly ever since. In 1896 the church purchased the New Laudes Domini Hymnals, which many of you remember, which were to serve the congregation until 1915. About that time also, the Goddard family grew so large that extensive additions on the old Parsonage became necessary. Someone gave us modern, felt bottomed collection plates in 1897 but we went back to the old fashioned ones with handles in 1937.

In November 1900 we observed

the one hundredth anniversary of the building of this church edifice. The address of welcome was given by the Rev. James H. George, Rector of St. John's church. Mr. Jesse Ackerman spoke for the Methodist church, and Malcolm Rudd again gave an address that reported many items of historical interest not before generally known. Dr. Coy of the Hotchkiss School, Mr. Thomas Norton and Dr. Goddard, the pastor, also spoke.

In 1901, on the last Sunday of the 19th Century Mr. Norton prepared a letter, which was signed by 129 pupils of the school, and addressed to the members of the Sunday School which should be assembled on the last Sabbath of the 20th century. It was placed in a strong box, with current issues of the Chronicle, the Lakeville Journal, some coins, and other items that it was thought might be of interest to the pupils of the year 2001. The whole was then put "in a safe place in the church building." Now the unfortunate confession has to be made that nobody has been found who exactly remembers just what "safe place" was selected. Rather extensive repairs and alterations have taken place on the building since then, but it has not come to light. It is to be hoped that sometime in the course of the remaining 57 years it will be discovered without the necessity of tearing down any part of the church structure. If any one in this audience remembers where it was put, we would be glad to hear from them.

In an issue of the Chronicle of 1901 appears a name since become well known to us. Dr. Goddard,

speaking of the lag in church work and attendance to the loss of many young people to the colleges wrote "But to get our thoughts away from ourselves and upon others is a correction for discouragement. Our Missionary preachers and such addresses as Dr. Robert E. Speer gives are spiritually refreshing to us."

And here might be a good place to mention that this church has always been interested in home and Foreign Missions. Early in its annals we find funds voted for their support. There has always been a missionary society, and frequently the church has taken over the support of an individual missionary. Fifty years ago it was a Mrs. Montgomery of India. There was a Mrs. Thom from Turkey, and a Dr. Sheperd, also from Turkey, and Susie Norton Sterret, and Dr. Hume of India; also a Dr. Treat of China and several others.

Nineteen hundred and two saw the use for the first time of the individual communion service. The next year, under the direction of Professor Richard P. Paine, there began the first of a long series of choral meetings. Over one hundred persons joined from this locality, the first year, and more in successive years. It had the immediate effect of improving the choral singing in all the churches of the town. Among the oratorios and hymns thus studied and produced were The Holy City, The Creation, the Hymn of Praise, the Elijah, and Hiawatha.

In 1912, on the death of Dr. Knight, John Fitch Landon became our organist, and then Miss Louise Scribner.

(To be continued next week.)

ED. NOTE: This is the sixth of a series of articles which combined to make up the Church Paper written by Mrs. Howard Aller for the Bicentennial Celebration at the Congregational Church in Salisbury.

That same year a committee was appointed to carry out the restoration of the church. The committee consisted of Mrs. W. B. Bissell, Mrs. Howard Landon, Miss Margaret Williams, Mr. and Mrs. Walter Norton, Mr. H. J. Bissell, Mr. Charles L. Warner, Mr. and Mrs. J. R. Harrison and the minister, Dr. Goddard. The services of Mr. Bull, an architect of Bennington, Vermont, whose old church was originally modeled after our own, was secured. The organ was removed from the side of the pulpit and returned to its original place at the back of the room. The panels back of the pulpit were taken out, and the great Ionic columns with the lights above them

were introduced. The proportions of the columns were determined more than a thousand years ago by the great Greek sculptor Phidias. The Amen pews were restored, two rooms added to the back of the church, and the whole repainted and repaired generally as we see it now. It happened that while these renovations were in progress, which took several months, the Town Hall and the Library were also undergoing repairs, so that until January of 1914 the congregation accepted the hospitality of their neighboring churches and met with the Methodist church in Lakeville and St. John's in Salisbury. At the re-dedication of the renovated church, early in 1914 one of the speakers was the Hon. Donald T. Warner, who represented our neighbor, St. John's Church. In passing it should be recorded that in his death and in the death of his beloved wife this church lost two
(Continued on last page.)

of its greatest friends in this community. They are missed from the cultural and social life of the town, as we miss their familiar figures from our village street.

As early as August of 1914, at the very beginning of the First World War, a Red Cross organization was formed, and clothing, surgical dressings and funds were sent overseas for war sufferers and Belgian Relief work. The William Bissell Fund was started in 1915, to honor the 60 years of service of a beloved physician. His son, Wm. H. Bissell was then overseas engaged in war work.

It was in April, 1915 that Uncle Tom died. Every year, on the Sunday nearest his passing, the church is filled with his favorite flowers, daffodils. In this year, also, a new Parsonage was begun, to be called The Norton Memorial Parsonage. The well worn out old one was sold, part of it taken away to another site, and part of it disposed of piecemeal, so to speak. The new parsonage was completely paid for out of the generous contributions of the community. Mrs. Harriet Norton gave the brass lettered inscription over the fireplace, written by Uncle Tom, "Open doors, open fires, open hearts." The new parsonage was completed in 1916.

On Easter Sunday of 1915 another new Hymnal was used for the first time, The Church Hymnal, published by the Century Company, replacing the "New Laudes Domini." At Mr. Norton's death, and at his especial request, Mr. Howard Landon took over the work of Sunday School Superintendent and has nobly fulfilled his promise ever since.

War items increasingly appear in the Chronicle from now on. This beautiful flag was given to the church in 1917 by Mr. and Mrs. E. O. Wagner. In January of 1918 an anonymous donor gave a service flag, which was hung back of the pulpit, with nine stars on it, for the nine young men of the congregation then in the war. This was three months before the United States entered the war. They were: Hubert Coffing Williams, Marvin Atkins, Sidney Cowles, Harold Miner, Clayton Hoysradt, William Ostrander, Milard Sanford, Herbert Edleman.

Before the war was over, 25 young men of this church congregation were enlisted. Hubert Williams was our first gold star on the flag. He was killed in France in October, 1918. A memorial service was held in his honor in this church, addressed by Dr. Barse of the Hotchkiss School, Dr. Goddard, Professor Joseph Sstill, Dr. Quaile, and others. In the ancient academy to the north of this church was lodged the Hubert C. Williams Post, now called Parsons-Williams Post (George Parsons, killed June, 1943, was also of this church).

(To be continued next week.)

ED. NOTE: This is the seventh of a series of articles which combined to make up the Church Paper written by Mrs. Howard Aller for the Bicentennial Celebration at the Congregational Church in Salisbury.

In 1920, as the aftermath of war swept over the country, Salisbury was not exempt. In a significant effort, however, to stem the tide of materialism, unrest and lawlessness that characterized so much of the nineteen twenties, a mass meeting was held in this town, attended by 125 men of all the five religious denominations and those of no church affiliations. Mr. Quaile of the Salisbury School explained that the purpose of the meeting was to enlist the help of the men of the town for the churches. "In these days of materialism and Bolshevism," he said, "our country is menaced, and needs help to combat the increasing irreligion of the times. Ask yourselves, if you want a town with no church in it; if we are not better today because of the churches of the town." The meeting seems to have met with a degree of reform. "There was a common bond," wrote Dr. Quaile, "for God and His Son Jesus Christ."

On July 25th, 1920 the resignation of Dr. John Calvin Goddard was accepted, after 36 years of service. Someone, other than the present speaker, must attempt the survey of Dr. Goddard's ministry. Nor can I speak to you of the life and character of my mother, Harriet Allen Goddard, who passed away in February of 1923. The memorial vase at the north side of the platform was given in her memory, to be used by anyone who wished to place flowers therein in honor of their own beloved. Dr. Goddard became the Pastor Emeritus of this church, which office he still holds.

In April 1921 Mr. Roger Eddy Treat accepted the call of this church. The next year the Upkeep Society came into being, organized at the home of Miss Bessie Coffing, for the purpose of securing the aid of a larger number of the women of the congregation in the work of the church. Their first president was Mrs. Mary Eggleston Williams; the organization has thrived, and has been responsible for some of the

best work done in the church. Many of the repairs on the parsonage, many an improvement in the church building, many a box packed for some lonely frontier missionary may be laid to the credit of this little group, not to mention all kinds of sewing for local needs; church dinners and fairs; while interesting speakers have been secured for its members. At one period of low spiritual vitality it would seem to have been the one and only live organization in the church.

In 1924 it was considered necessary to purchase a new organ. A fund was raised and the organ was taken down and sent to a firm in Nyack, New York. The committee in charge of the work was advised by this firm that the original pipes, mellowed by the years, could not be improved upon by any made today. The old organ then was rebuilt, using much of its old parts, and installed once more where we see it now. In the same year, also, the church abandoned its system of renting the pews, since when they have been free to all who come.

In April 1926, after five years of faithful work here, which he spoke of in his letter of resignation as "of high joy and privilege" Mr. Treat resigned to become the pastor of a Detroit church. "It would be as unnecessary as it is impossible" he wrote, "for me to tell you how deep and sincere is my affection for this church. You have helped me far, far more than I have helped you."

Before the end of the year 1926 the Rev. Earl O. Pearman accepted the call of this church, and for nearly fifteen years he and his wife have worked among us, with fidelity and devotion. During his ministry it was decided to use a fund of one thousand dollars left as a legacy to the church by Mrs. Eunice B. Carter in the name of her father and mother, to make a room in the basement of the church to be used for social purposes and other meetings. This room was completed in 1938.

From time to time in recent years services were held in this church for the many members of our community of Scandinavian origin. Offerings have been taken for China relief and a paper was presented to be

(Continued on page 7.)

signed by those who wished, protesting to the president of the United States the sale of metals and war material to Japan.

Mr. Pearman resigned as pastor late in 1942, to become a chaplain in the United States Service. At a farewell service given in his honor, and attended by many of his friends in the community, he was presented with gifts and attestations of friendship and good will.

During the interim between the resignation of Mr. Pearman and the coming of our present pastor, Mr. Theodore S. Darrah, this church gratefully accepted the aid of certain of its more recent members who had come among us, particularly several from the Presbyterian church. Both Dr. Harry Reed and Dr. Robert E. Speer conducted church services for us, and at times, as we did in 1914, we accepted the hospitality of our neighboring churches and worshipped with them. Dr. Goddard was in Florida, the oil rationing threatened the closing of the church building, many of our regular workers were absent, and for a time a very few members carried on the church work. The committee on whom devolved the responsibility of choosing a new pastor met with earnest prayer, and a deep desire to be shown their way. We feel that these prayers have been answered, and the good will and help of our friends justified in the call given to Mr. Darrah, who became the tenth pastor of the Salis-

bury Congregational Church in June, 1943.

And now, we, too, stand looking forward into the oncoming century of our church life. We, too, repeat Judge Church's warning that we, and especially the youth of our community abide by the everlasting covenant of Christ's Church, receive the institutions of the past, and carry them forward into what we confidently hope and sincerely pray will be a nearer approximation of God's Kingdom come on earth. The tasks ahead of us loom even greater than they did two hundred or 150 or 50 years ago. We may have to pass through deeper waters than ever before. Four hundred and more of our young men and women are engaged in the present world War II. Already several of our homes have received the heartbreaking news of beloved sons who will not return to us. The end of the war is by no means in sight. What will be required of us in the setting up of the peace that will ultimately follow no one in the whole world yet knows. We must

enter into its responsibilities with the energies and inheritances of the past to help us, and with the conviction that those responsibilities and energies must be first consecrated to the will of our fathers' God, Whose hand we can trace throughout all our history. God alone can establish and make clear His will in our wills only if we commit our ways to Him.

Let us therefore conclude with the prayer of David:

Let Thy work appear unto Thy servants

And Thy glory unto their children.
And let the beauty of the Lord our God be upon us;

And establish Thou the work of our hands upon us;

Yea, the work of our hands establish Thou it.

FINIS

R. Sam. Score

By A PHILADELPHIA LAWYER

Last summer I went home. To be sure I live in Haverford, and before that in Philadelphia, and before that in New York—but Home is in the little old State of Connecticut. As we used to sing: "The Empire State is old New York,

I grant it's hard to mate her,
But give to me the Nutmeg State,
Where will you find a grafer?"

Up in the northwestern corner of Connecticut, the last part of the State to be settled in 1738, is the little town of Cornwall. There are 27 named hills in that township. The best of them—we claim—is Cream Hill where stands our old homestead.

The Housatonic River was stained crimson by the sunset as I got off the train by the old covered bridge at West Cornwall and watched the moon rise slowly over the pines, a great bubble of pale gold. Over among the dreaming meadows a Henslow sparrow sang, "Sll-ee-pp, sll-ee-pp," while the leopard frogs by the river droned an accompaniment.

The little village with its three stores and cluster of houses was unchanged. Squire Mallory, still the barber and Justice of the Peace, nodded to me patronizingly as I passed his window

When I was a boy, old Philo Johnson used to come down to the Squire's shop all the way from Johnson Hollow to have his hair cut. Philo hated to spend 20 cents and would slip into the chair and tell the Squire just to trim up the ends a little; about 10 cents' worth. The Squire finally became tired of Philo's economy and one day he cut off all the hair from one side of the old man's head and then told him that was as far as he could go for 10 cents. Philo got up and looked at himself in the glass with horror. Then he climbed back into the chair and said: "Squire, give me the whole damn 20 cents' worth."

I went in at the back door of the white farmhouse. The front door is only used for weddings and funerals. Then I followed a path through the grass to the House Spring under the old pear tree, the best of the nine named springs on the farm. There I drank a great dipper of the soft, ice-cold water. Outside the house by the front gate stood the horse block. It was the hearthstone of the first farmhouse, now the horse barn, which great-great-granther built.

There is a crooked gash in that hearthstone which always reminds me of Old Hen. Great Uncle Samuel found him in New Haven back in the forties, a colored stowaway on a sloop from the South, and bought him from the captain for a dollar.

That black boy grew up to become the autocrat of the farm. He was powerful, thickset, with an enormous head and brilliant black eyes, and was the best driver of a four-horse team, the best milker and the best wood-chopper in the country. When they were lumbering Pond Hill, Hen made them save a great pine to which he had become attached, and it was always known as "Hen's Pine." He wanted to be buried at its base, with his whip, his fiddle and his ax, but he sleeps in the old hill-graveyard beside granther and Great Uncle Samuel.

Hen had a quick temper. Once he came in with his ax from chopping wood and my grandmother scolded him for tracking mud into her spotless kitchen. He brought his ax down on the hearthstone with all his might, went out of the door and did not come back for two years. Then he came in one evening at milking-time, went to milking and came in to supper as if nothing had happened.

When the afterglow showed all pearl and flaming rose through

INDUSTRY IN SALISBURY

By A. HOLLEY RUDD

(First of Two Articles)

The sale of its real estate by the Holley Mfg. Co. to Local Industries, Inc. and the dissolution of this company after nearly ninety years of corporate existence, marks, in a way, the beginning of a new era in the business life of the village of Lakeville, and appears to offer an excuse for the recording in one place of a few facts and possibly some traditions regarding the State of Connecticut, the Town of Salisbury, and the historic site recently acquired by Local Industries.

Connecticut was first settled in the 1600's by the Dutch from New York who set up trading posts, but were soon replaced by English Puritans (not "Pilgrims"), who settled near Hartford in 1634. The Charter of the Colony, or "Plantacon" of Connecticut in New England was granted by Charles II, King of England, Scotland, France and Ireland, April 23, 1662 to nineteen men.

The boundaries of the Colony were set forth "on the East by the Narragansett River commonly called Narragansett Bay, where the said river falleth into the Sea and on the North by the lyne of the Massachusetts Plantacon, and on the South by the Sea . . . that is to say, to the South sea on the west parte with the islands therein to Adroyneige." Under this, the western boundary was decidedly indefinite and the cause of many controversies.

January 14th, 1638, the Settlements of Windsor, Hartford and Wethersfield formed a federation and drew up the Fundamental Orders: "The first written constitution known to history that created a government and marked the beginning of American Democracy." This was in many respects the forerunner of the Constitution of the United States, hence the name of Connecticut as the "Constitution State." Connecticut was the 5th State to enter the United States January 1788, and operate under the Fundamental Orders until adopting its own Constitution approved by the people in a very close vote October 12, 1818 and proclaimed by Governor Wolcott.

The Town of Salisbury was not named by emigrants from Salisbury, England who settled here, nor "the Rev. Thomas Noyes of Salisbury," for Mr. Salisbury, a reputed resident of the town who paid no taxes and owned no land in the town!

According to the records of the Secretary of State of Conn., the land was surveyed by the Colonial Government, laid out by it, and sold by it at auction under the same act that authorized the sale of Norfolk, Goshen, Cornwall, Sharon and Kent. These towns appear to be the only ones in the State which neither suggested their own names in the petitions for incorporation they presented to the Assembly, nor in some other way authorized their naming. The Committee of three appointed for the original surveying of Salisbury and Sharon refers to them as Township M (Salisbury) and Township NS (Sharon) and the single act of the Assembly session of Mya 1738 named the six towns. These names were undoubtedly chosen, as they were enacted all together, by some group in General Assembly. Sharon, Goshen, Canaan were Biblical names, while Norfolk, Cornwall, Salisbury and Kent were old English.

About 1720, three families settled in Weatog N. E., part of the present town of Salisbury; the Dutchers (for whom Dutchers Bridge over the Housatonic was named), the Van Dozens, and the Whites (English but intermarried with the Dutch). About 1740 there were eleven English and five Dutch families (for details see the Lakeville Journal, Jan. 15, '42) and the Town Charter was granted in 1738.

These families were scattered. Later there was quite a settlement on "Town Hill," and a cemetery. (The Hotchkiss School is located on Town Hill.) After the forge was established, it drew a number of families to its neighborhood and the settlement was called "Furnace Village." A post office was established and on July 12, 1846, the name of the village was changed to Lakeville . . . just one hundred years ago.

In the early 1730's Daniel Bissell of Windsor, Conn. bought an iron ore hill, later named Ore Hill. In 1734, seven men got the property through a technicality in Bissell's title. Three of them were Phillip Livingston of New York, John Ashley of Sheffield (for whom Ashley Falls was named) and Dr. Elisha Williams, Rector of Yale College. In 1734 also, Thomas Lamb reputed to be the first white man from New England in Salisbury, and whose family lived in present Lime Rock, bought what was after called the Davis Ore Bed, between Lakeville and Salisbury. These ore beds were the reasons for the iron forges and furnaces of the town. Water power

the midnight-green of the pines, I went down to Cream Pond for a swim, as I used to do.

It was nearly dark as I slipped off my clothes and swam through the clear water. The still air was sweet with little waves of perfume from the blossoms of the wild grape. As I reached the center of the lake, from both shores a chorus of veery thrushes began. "Ta-wheela, ta-wheela, ta-wheela," their strange, harpchords ran down the scale.

On my way back through the woods I heard another thrush song. It started with a series of cool, clear, round notes, like those of the wood thrush, but with a wilder timbre. In the world where that singer dwells there is no fret and fever of life, nor strife of tongues.

Up and up with glorious sweeps the golden voice soared. It was as if the wood itself were speaking. There was in it youth and hope and spring and glories of dawns and sunsets and moonlight and the sound of the wind from far away. Again the world was young and unfallen, nor had the gates of Heaven closed. All the long-lost dreams of youth came true — while the hermit-thrush sang.

The next day I had to go back to the heat and the smoke and the din of the city.

Sometime I'm going home to stay in that Land of Heart's Desire—some day, some day.

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was required to run the blowers for these forges, and in 1734, Thomas Lamb started the first forge for wrought iron in the town of Salisbury. This was in Lime Rock on the Salmon Kill; one of the tributaries of which was the lake then called Wononkipaughokhe by the Indians; now known as Wononscopomuc. Lamb, presumably to protect his forge in Lime Rock, bought the water rights of the outlet of this lake, also in 1734.

Salisbury finally became a town in 1741, and in 1748 Thomas Lamb sold his water rights to three men, two of whom were named Williams and Stoddard. They set up a forge and soon sold it and the rights to a man named Owen. The first dam must have been built in 1748-50. Owen took as partner Samuel Forbes Esq., reputed to be a man of great size in every way. In 1762 this Samuel Forbes and his brother Elisha, Col. Hazeltine, Ethan Allen from Cornwall and his brother Herman, bought the water rights and forge from Owen and built the first real furnace as distinguished from a forge. Forbes, Hazeltine and Allen employed about 60 men at the peak of their operations.

Ethan Allen became famous later as the head of the Green Mountain Boys of Vermont. He was a very great man bodily. His house, located near what is now the Stuart Theater in Lakeville, disappeared years ago, but the Ethan Allen Well near the same location, was known as such for many years.

Three years after Hazeltine and Allen bought, they sold out in 1765 to Charles and George Calwell of Hartford. In 1768 the Calwells sold their share to Richard Smith of Boston who was a Tory and was run out of town. Later he went to England. The furnace produced pots, pans, and other domestic utensils. It is probably true, in spite of other claims, that this was the only furnace in blast during the Revolution.

Connecticut's war governor, Jonathan Trumbull (1769-1784) took the property over for the state and ordered that ordnance be produced. Esquire Forbes, who had served thru the Calwell period, was made Iron Master. Dr. Joshua Porter, who was born in Lebanon, June 6, 1730, and came to Salisbury in 1757 was appointed "Chief Provider and Overseer of the Works." He was a member of the "Committee of Safety" of Conn., a member of the General Assembly (or Court) for forty-four sessions and practiced his profession as a physician, Judge of Probate, etc. His house stood where the Village Restaurant now is. He was a Colonel in the Army and was in the battle of Bemis Heights and present at the

surrender of General Burgoyne. He died in Lakeville April 2, 1825 in his 95th year and was buried in the old burying ground where his monument still stands.

This burying ground is the original church yard back of the Town Hall in Salisbury. The town became its owner May 29, 1750 by deed of gift from Robert Walker of Stratford, one of the original proprietors of Salisbury. The earliest name recorded in the yard is that of Dr. Wade Clark who died August 6, 1750.

Guns and ammunition were made at the Furnace. The only accurate record is for the last seven months of 1776. About 85 heavy cannon: nine, twelve, and eighteen pounders; about 97 light cannon: three, four, and six pounders; 38 ton of shot and ball; 15 cwt. of grape shot; 3 cwt. of hand grenades; and for the war, probably, 1000 each of heavy and light cannon and ammunition.

Throughout the war, "Squire" Forbes was iron master, but also ran a forge of his own at Canaan, specializing in anchors. Later he made a fortune in nails. After the war, Richard Smith got back his Lakeville furnace, and his share in Ore Hill.

After going through several hands, in 1799 the furnace, water rights and a big share of Ore Hill came into the hands of Luther Holley, born in Sharon June 12, 1751, who married Sarah Dakin in North East, N. Y., in 1775. He came to Salisbury in 1776 and established a store. He became interested in the iron industry and, as noted, acquired the ore and water rights in 1799. During the decade 1790-1800, he purchased large tracts of land in various parts of the town, presumably for wood and charcoal, which were later to become farms.

Between 1777 and 1781 Captain Ball built a dam at the outlet of Forge Pond on Mt. Riga on account of the water supply and fuel. Sometime in the 1790's, Kelsey and King bought out Ball and in 1806 started to build a furnace.

Luther Holley had six sons, five of whom migrated from the home town and all made good records. One, John M. Holley, born Sept. 7th, 1777

in Furnace Village, early in life succeeded to Luther's business, the latter retiring to a farm on part of which Mrs. E. J. Drummond, great, great, great, great granddaughter, now lives.

John C. Coffing born in Southbury Oct. 6, 1776 came to this town in early life and he and John M. Holley soon formed the partnership of Holley and Coffing. In their early twenties, they took over Luther's interests. Luther or the partnership also bought all the original rights of Lamb in Lime Rock, and the Davis

Ore Mine as well as large interests in Connecticut and the Western Reserve. In 1808 the partnership bought the water rights, dam, forge and half-finished furnace from Kelsey and King on Mt. Riga, and by 1810 had the furnace in operation. Anchors for the U. S. Frigates "Constellation" and "Constitution" were cast in Furnace Village or on Riga, also the anchor chains. They were all hauled by oxen to Hudson.

There was a shortage of local help, and Holley and Coffing imported some Swiss and Lithuanians. The village of Mt. Riga began to boom and continued to do so for at least twenty years with a normal annual pay roll of approximately \$150,000. In 1821 there were 71 pupils in the village school 1800 ft. above sea level. There were four regular clerks in the store. Furnaces sprung up all through the upper part of the Housatonic Valley and in New York State.

(This is the first of two articles by Mr. Rudd. The next one, dealing with Salisbury industry from 1804 until the present.)

MEN OF WORTH OF SALISBURY BIRTH

(By MALCOLM D. RUDD)

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Second in Series of
Reprinted Articles

ALEXANDER H. HOLLEY

On August 12, 1804, one month to a day after the tragic death of Alexander Hamilton, a child was born in an ardent admirer of the fallen favorite of the Federalists, and received the name Alexander Hamilton Holley.

The place of his birth was a house which stood a few feet northwest of the present home of Mr. Irving M. Whiting, in what was then commonly known as the furnace neighborhood in Salisbury. This house had an interesting history, but what its appearance was and the exact date of its removal or demolition are unknown. For some years just before and during part of the Revolutionary War it was the home of one or more of the Allen brothers, Ethan, Heman, Heber, Levi, Zimri and Ira, and as such was a sort of southern headquarters for activities relative to the settlement of the New Hampshire Grants, afterwards the state of Vermont. In 1801 it was purchased by

John Milton Holley from Dr. Samuel Rockwell, who had owned it for several years prior to that date.

Mr. Holley had married, in 1800, Sally Porter, the youngest child of Col. Joshua Porter, the foremost citizen of his time in Salisbury, and Alexander H. was the third of their children. When he was between four and five years of age, the family moved into the new house just completed by his father, which is now and for many years past has been the Williams homestead, and there he lived until his marriage.

The boy was most fortunate in his surroundings. His father and his grandfather, Luther Holley, a native of Sharon, and the first of this family in Salisbury, were in partnership as Holley & Son and operated the iron blast-furnace and foundry where the Holley Mfg. Company's factory now stands and in connection with it conducted a general store and carried on considerable business with New York City, freighting iron and country produce by wagon to Hudson, Red Hook and Po'keepsie and thence by boat to destination. Fortunately, I say, because the earnings of a growing and flourishing business afforded him exceptional advantages for education and travel and for making acquaintances in the best social and business circles.

Of course he went at first to the district school which then stood 70 feet west of the main part of the present Gateway Inn. When he was ten, he and his older brother, John M. Jr., were sent to Sheffield, for a year, to live with relatives there and attend the school of Orville Dewey, afterwards a celebrated Unitarian minister. The following year he was at the Ellsworth Academy, under the Rev. Daniel Parker. The year 1816 he spent at the Hudson (N. Y.) Academy, where, as he used to say, he derived more pleasure and benefit from the magnificent scenery than he did from his books. His schooling was finished, in 1818, at Mr. Weeks' School in Litchfield South Farms, now Morris, Conn.

During these years he had been preparing to enter Yale College, where his brother John was already a student, but it was decided that his health, never robust, would be better served by a more active life and the college course was abandoned, much to his regret in later years.

So, in his sixteenth year he be-

came a clerk in the business of Holley & Coffing, merchants and iron masters, a partnership which his father had formed with John C. Coffing of Salisbury some nine years before. With this firm and that of Holley, Coffing and Pettee and The Salisbury Iron Company (incorporated 1828) he continued as clerk, agent and partner until his father's death in 1836.

In the meantime he, in partnership with his younger brother, Geo. W. Holley, his cousin, Francis N. Holley and John W. Caulkins, rented the furnace property in Upper Lime Rock, of John M. Holley, into whose possession it had come upon the dissolution of the firm of Holley & Coffing, and there, from 1829 to 1836, they manufactured pig and wrought iron and kept store in the brick building, built by them, which is now the summer home of Rufus King. After the elder Holley's death the property was sold to Canfield & Robbins of Falls Village, who carried on business there for many years. The Robbins of this firm was Samuel S. Robbins, who married a sister of A. H. Holley and removed from Lime Rock to Lakeville in 1859 and then built the house which is now the home of the Drummond family.

In the spring of 1836, Mr. Holley secured his father's interest in the old furnace property in Furnace Village (Lakeville, since 1846), rebuilt the company store on the site now occupied by the Leverty and Boardman stores in the Holley block, and commenced general merchandising. This building, moved a short distance to the west, in 1895, was lately Ralph Bertone's place of business.

Mr. Holley did not revive business in the furnace, which was last in blast in 1832, after being in use some 70 years, but finally tore it down in 1843. At that time, desiring to start a new industry on the site of the old one and utilize the water-power, he decided on the manufacture of cotton thread and only by the merest chance Lakeville escaped being a mill town like Willimantic. Upon going to Waterbury, Conn., to purchase a thread business there which was for sale, he found that the owners with whom he had been negotiating had made other arrangements, but while there his interest in "spring cutlery" was enlisted by a small group of English workmen whose attempt to introduce that business, new to the United States, had gone on the rocks. He bought them out and brought the workmen, the machinery, and the stock back home and commenced making pocket knives in a factory which he built in 1844. He soon took Nathan W.

Merwin into partnership and in March 1850 they were joined by the late George B. Burrall and the business was conducted as Holley & Co., until 1854, when it was incorporated as a stock company under its present name.

The first few years of the enterprise were discouraging, and under an unfavorable tariff it was nearly abandoned, but conditions improved and the business, though never large in the modern sense, prospered for many years, to the benefit of the owners and the community. Mr. Holley was president of the company while he lived, but the active manager or "Agent" until 1881 was Mr. Burrall, who was then succeeded by William B. Rudd. Fortunately the founder of the business did not live to see the gradual but general decline of the pocket-knife industry in Connecticut. Whether a thread mill would have been more permanently successful in Lakeville than a "knife-shop" is an open question, and one likely to remain so.

Engaged as he was in local enterprises, better banking facilities naturally came in for a share of Mr. Holley's attention. In 1847 he was an organizer of the National Iron

Bank of Falls Village, twelve years one of its directors and its president in 1860-'62. A year after this general banking business was established he helped to organize the Salisbury Savings Society and was president of it in 1869.

Co-incident with these activities he was interested in the Richmond (Mass.) Iron Co., the Barnard Hardware Co. of Lime Rock and the Porter Ore Bed Co., which latter two ventures were unsuccessful and he retained part ownership in several other ore mines in Salisbury, which under leases to the late Barnum, Richardson Co., ceased to pay royalties a few years before his death. He was also identified with the extension of the first telegraph line into Salisbury, in 1849, by the Vermont and Connecticut Telegraph Co.

In these present days of highway transport it is difficult to realize the revolutionizing effect of the introduction of rail service, a hundred years ago, but it was an absorbing topic then and any region which lacked such facilities soon fell behind in the race for commercial advantage. Mr. Holley, keenly alive to this fact, and its effect for good or evil on the iron industry, was an early and active promoter of local railroads and rendered great service to this section in that connection, to his own ultimate financial loss.

When the Housatonic Railroad was chartered, in 1836, he assisted in raising funds for its construction

This road gave Salisbury its first near rail connection, at Falls Village. At approximately the same time the Harlem Railroad was built, but only as far north as Dover Plains. This was little more than an aggravation to people further up the valley, and Mr. Holley was one of those who persisted, among his friends at home and in New York, in pressing for an extension of the road to Chatham. At length, in 1849 the company was ready to cooperate and Mr. Holley spent the greater part of the years 1851 and '52, in the road's employ, in gathering and addressing regional meetings in the three counties affected, crystallizing sentiment and securing subscriptions for construction. The effort was successful and he had the satisfaction, on September 1, 1851, of riding into the newly created village of Millerton, on the first passenger train to arrive there. He was one of the trustees for the bond-holders of the Extension, gave Millerton its name and

was financially interested in its first hotel and other real estate developments there.

Obviously this second rail connection was more convenient for Salisbury Center and Lakeville than the first one, but nothing short of an east and west line connecting both valleys with Hartford would satisfy popular demand. That ambition was realized in the construction of the Connecticut Western Railroad 20 years later. Agitation of the question during the sixties culminated in the actual operation of the line between Hartford and State Line, N. Y. in 1871. Mr. Holley was a tireless worker on this project, one of the company's executive committee and a director during the remainder of his life. That the road never paid adequate returns on the capital invested and that its present (Ed.—1933) condition is deplorable are undeniable facts, but it is equally true that for many years it was of immense benefit to the towns which it served. In forwarding the later great and correlated project — the Poughkeepsie Bridge, he was also active in council and to some extent interested financially.

